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AN ANTIDOTE Agaynſt Poperie:

Fit (GOD willing) to preſerue and arme everie one agaynſt the ſeduction thereof.

Moſt neceſſarie for all, in this *Back-ſlyding Age.*

The Contents whereof follow on the other ſide.

By WILLIAM GVILD, D.D. MINISTER AT ABERDENE.

IVDE 3.

I exhort you, that ye earneſtlie contende for the Fayth, which was once delivered vnto the Sayn&s.

ABERDENE,
Printed by Edward Raban, 1639.

Alex. Foulis

The Contents.

1. The Trueth confirmed, by Authoritie of Scripture, Witnessing of Antiquitie, and Confession of Partie.
2. Popish Scripturall Arguments answered, by adduction both of the Exposition of the Fathers, in their contrarie, and of their owne Doctours.

Whereunto is annexed

A cleare discoverie, of The Novelties Of Poperie, out of the undenyable Records of Antiquitie, and the acknowledgement of Romanists them-selues.

To the moſt Noble, Religious and honoured Ladies,

Dame MARIE STEWART,
Counteſſe of Marre,
The Mother;
Dame MARIE ERSKIN,
Counteſſe of Marſhall,
The Daughter;
AND
Dame IEANE KEITH,
Ladie Petſlego,
The Niece;
All Bleſſings here, & Eternall
Bleſſedneſſe hereafter.

MOST NOBLE LADIES,

IF ever any times, theſe now require, that as the Apoſtle willeth vs, *We*

vs, *Wee earneſtlie contende for*
Iude 3. *that Fayth, which was once delivered to the Saynctſ*; conſidering both the ſubtiltie and ſedulitie of the *Enemies*; whoſe working ſtill in a myſterie, as it ſhould make all the more narrowlie advert; ſo their ſedulitie in ſeduction, (lyke that of the *Phariſees* of olde) ſhould chiefelie awake vs, and make vs watchfull, who are the LORD'S Servants; that while as the envyous man is ſo buſie to ſowe Tares in our Maſters Field, and draw men from the Trueth, wee bee not found ſlacke and ſleeping in the meane tyme; but doing the LORD'S worke diligentlie, by ſowing good ſeede, and keeping of men with the Trueth.

This

This the Glorie of GOD requyreth at our handes, whereof wee ſhould bee zealous, and which ſhould bee the mayne ayme of all our endevoures: This the command of CHRIST flagitateth, whoſe Sheepe wee ought to feede with greene Paſture, hunting alſo the Foxes, who deſtroy the Vines: This the danger of the Church craveth, which is ſtill aſſaulted with diſguyſed Wolues, comming in Sheepes cloathing, to deſtroye the Flocke. With this alſo doeth our conſcience moſt ſtraytlie onerate vs, if ever wee would expect the approbation of faythfull Servauntes, that haue done the LORD'S worke diligentlie. And to doe this, the pittie which wee ought to haue on

manie poore Soules, ſhould ſtimulate vs; who lyke the people wh:ch followed *Abſolon* in the ſimplicitie of their heartes, are ſlielie ſeduced, craftilie captivated, and cruellie ſoule-murdered, by thoſe who clayme *Infallibilitie*, no leſſe than if that heavenlie voyce had ſayde of them, as it ſpoke of our Saviour, *hunc audite*, heare yee him.

Math 17. 5.

Act. 20. 29

Theſe are they of whom the Apoſtle fore-warneth, to wit, grievous Wolues, who ſhould not ſpare the Flocke. Theſe are the men who with the *Phariſees* pretende *Moſes* Chayre, and (as the *Jewes* cryed, *The Temple of the LORD*) who giue out themſelues to bee the onelie true Church, while as they are, not Apoſtolicke, but Apoſta-

ticke,

ticke; Impoſtors, not Paſtors; not Leaders, but Miſleaders, Prieſts of *Babell*, not of *Bethell*: and lyke that Beaſt in the *Apocalypſe*, horned lyke the LAMBE, but ſpeaking lyke the *Dragon*. For, pretende what they liſt, as it was ſayde to *Peter* by the High-Prieſts Mayde, *Thy ſpeach bewrayeth thee*; ſo ſhall it lyke-wyſe proue by that *Bærean* Touchſtone, that their doctrine bewrayeth them, not to bee for CHRIST, but to bee for *Antichriſt*.

Of ſuch, for GOD'S people to bee aware, it is not onlie our part to fore-warne, as *Ruben* did his Brethren, and *Jonathan* did to DAVID; or to ſtand armed our ſelues, with the builders of the walles of *Jeruſalem*, with our weapons

in our handes, for convincing of Errour, and defence of Trueth; but alſo to arme and furniſh others with that Buckler of Fayth, and Sword of the Spirit; whereby they may bee both guarded from Errour, and their feete guyded in the pathes of Trueth.

For which ende theſe paines that I haue heere taken, (*moſt Noble Ladies*) I now Dedicate to your Religious Honoures: of whom, as the Apoſtle called to remembrance with joye, *The vnfeygned fayth that was in the Grand-mother* Lois, *the Mother* Eunice, *and the Nephew* Timothie: So doe all the godlie in lyke manner who know your Honoures, with rejoycing, prayſe GOD, for that vnfeygned

2. *Tim* 1. 5.

Fayth,

Fayth, Zeale, and Pietie, that is in you three of the ſame relation; and that in theſe noble Families, wherein the LORD hath placed you, you haue proven to the comfort of His Church, happie Mothers in *Iſraell*; whoſe remuneration in mercie, I hope ſhall bee that which *Nehemiah* prayed for, when hee ſayde, *Remember mee, O my GOD, concerning this, and wipe not out the good that I haue done for the houſe of GOD, and the offices there-of.* In whom wiſhing you the happineſſe of Grace heere, and of Glorie heereafter, I am

Nehē. 13.14.

Your Honours humble Servant in CHRIST,

WILLIAM GVILD.

To the Reader.

COVRTEOVS READER.

IN the first part of this Treatise, for the right vnderstanding of the Trueth, and a cleare taking vp the difference betweene the Romanists and vs, I haue first laboured to state the Question aright, which is the first and mayne thing to bee done in the handeling of Controuersies; that so what wee professe, and wherein wee differ, may be trueliе

knowne,

knowne, and not miſtaken, by the calumnies of the ſlanderous Adverſarie.

Next, for ſhortneſſe ſake, and thy eaſe, of manie places of Scripture, I haue adduced theſe onlie, which are moſt playne, pithie, and pertinent, for confirmation of the Trueth, and convincing of Errour, lyke David's *few ſmooth ſtones gathered out of the* Brooke *of the* Booke *of GOD, to ſling againſt the forehead of bragging and blaſphemous Errour; and that thereby thou mayeſt ſee (as* Tertullian *ſpeaketh) that it hath not for its author, neyther anie Apoſtle, nor Apoſtolicall Teacher.*

Tert. præſcript. adv. Heret. c. 32.

And, leſt that Antiquitie, *or* Fathers, *ſhould ſeeme to bee neglected by vs, or not to make for vs, I haue both brought their* Expoſitions *on the places of* Script

Scripture, *which are eyther vrged againſt our* Adverſaries *by vs, or objected by them; as alſo to each poynt that is handled, I haue joyned with* Scripturall Authoritie, *ſuch* Teſtimonies of Antiquitie, *as are cleareſt for vnderſtanding, ſhorteſt for memorie, moſt punctuall for convincing, and of manie a few onlie, to avoyde prolixitie: yet maynlie relying on the ſufficiencie of* Scripture, *which is of greateſt* Antiquitie, *and is GOD'S Sword, able anough alone to maintayne GOD'S Cauſe.*

Wherevnto is added, for the full triumph of Trueth, *not onlie the Expoſition of* Romaniſtes *themſelues, jumping with vs, in expounding of thoſe places of* Scripture *that are adduced by eyther; but alſo a cleare confeſſion of theirs, conſenting with vs*

in

in the Trueth, which wee maynt-
tayne, ſubjoyned in lyke-manner
to each poynt that is handeled:
that ſo, (as the Prophet ſpea-
Iſai 19. 2. *keth) the* Ægyptian *beeing ſet*
againſt the Ægyptian, *and the*
wicked ſervant condemned by his
owne mouth, the force of pre-
vayling Trueth may bee ſeene,
even our enemies beeing judges,
Bell. l. 4. de Eccleſia, c. 10. §. adde *and that according to* Bellarmi-
nus *owne wordes, a true verdict*
may paſſe on the Romiſh Reli-
gion, *who ſay, that it is a moſt*
ſure note of falſe doctrine, that
hereticall authors therein agree
not amongſt themſelues.

In all which I haue had that
care, for the agreement of each
Text and Teſtimonie, with the
originall language wherein they
were firſt written, as not to giue
cauſe of exception to the moſt wil-
full Wrangler, and for thy vn-

derſtand-

derſtanding the better, by a diuerſe letter from the reſt, I haue poynted at thoſe wordes, wherein (as Sampſons *ſtrength lay in his hayre) the force of each Teſtimonie conſiſteth. And where anie Father, or latter* Romaniſt, *is addnced for expoſition of any part of Scripture alleadged, and no citation is found in the margine, thou ſhalt then vnderſtand that hee commenteth on the Text alleadged.*

And becauſe never more impudentlie did that Harlot, before Salomon, *pleade the liuing chylde to bee hers, agaynſt the true mother, than now-a-dayes in lyke-manner doeth that* Romiſh *Harlot, and mother of Whoredomes, and Abominations of the Earth, effrontedlie pleade, that the Scripture is on her ſide, agaynſt the true profeſſoures of*

Reuel 17. 5.

the

the Church of CHRIST, and followers of the Lambe: Tho not-with-ſtanding thereof, their craiſie cauſe hath no patrocinie thereof at all: ſo that, as Tertullian ſayeth, Take from them that, where-in they agree with Heathens, that by Scripture onelie, they may debate their queſtions, and they can not ſtand. Yet no leſſe furniſhed will they ſeeme to come foorth with that ſacred Authoritie, aſſaulting CHRIST'S Trueth, than Satan did of olde with Scripture in his mouth, to aſſault CHRIST'S perſon.

Tertull. l. de reſurr. carn. c. 3.

For detection of whoſe fraude, and guarding of GOD'S people, agaynſt their ſlie and ſubdolous invaſion, I haue collected and anſwered ſuch places of Scriptures, as in their Compendes, and other Bookes of controverſies, they

haue

haue wreſted, to their wicked purpoſe; abuſing ſo GOD'S Word, to pleade for their Errours: as Balaam *would haue abuſed his tongue, to haue curſed thoſe whom hee was enjoyned to bleſſe: or as* Tertullus *did his eloquence, in pleading againſt* Paull. *And therefore, as* Ioab *proved moſt dangerous, when with friendlie ſpeaches in his mouth, hee went aſide with* Abner; *and* Iudas *proved the rankeſt Traytour, when,* Haile Maſter, *to our Saviour, with a kiſſe, was his ſalutation: So theſe men, (as ſpeaketh* Lyrinenſis *of Heretickes) they are the more to bee, both feared and eſchewed, the more they lurke vnder the ſhadowe of diuyne Scripture, (ſayeth hee:) for they know that their ſtinking Errours, will bee pleaſant ſhortlie to none allmoſt, if nakedlie*

Vincent. Lyrinenſ. adu. hereſ.

and

and ſimplie they bee breathed foorth: and therefore they beſprinkle them, as it were, with the ſweete ſmelling ſpyceric of heavenlie and holie writ: that ſo hee who would eaſilie deſpyſe humane Errour, may not eaſilie lyke-wyſe contemne divyne Oracles.

Whereby (GOD willing) it ſhall appeare, that in their objecting of wreſted Scripture, to wrong ſacred Trueth, they ſhall bee found with craftie Micholl, *to preſent vnto vs onelie Images for men, and ſhowes for ſubſtantiall Argumentes; and finde themſelues ſo auguſtiate, that tho lyke* Zedekias, *the falſe Prophet, they bee forced from one lurking hole, to flee to another, yet that at laſt they can no wayes eſcape.*

1. Sam 19.

1 King 22.

In all which I haue aymed ſinglie, (the LORD knoweth) that

that Trueth *onelie may triumph, and as S.* Ierome *ſayeth, Veritie may haue victorie.*

Beſeeching God ſo to bleſſe thy peruſall heereof, to His Glorie, and thy good, that His Grace may bee founnd effectuall to thy converſion, if thou bee contrarie mynded, or to thy farder confirmation, if thou bee alreadie a chylde of the Trueth.

Thyne In CHRIST IESUS,

WILLIAM GVILD.

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Againſt Poperie.

CHAPTER I.

OF SCRIPTVRE.

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Of the Canon thereof.

The ſtate of the Contraverſie.

CONcerning the Canon of Scripture, there is no queſtion betweene the *Romaniſts* and vs, of the Bookes of the New Teſtament, but onlie of the Old: to wit, Whether

thoſe Books which are placed after the Prophet *Malachie*, commonlie called APOCRYPHA, bee Canonicke Scripture: that is, (as the word importeth) bee of that Divine Authoritie, as to bee the Rule of our Fayth and practiſe; which the Councell of *Trent* affirmeth, accurſing them who will not receaue them as Sacred and Canonicall; and which we deny to bee ſuch, becauſe of theſe reaſons following.

Concil. Trid. Seſſ. 4 decret 1.

1. *Authoritie of Scripture.*

1. LVKE XXIV. 27. *And beginning at Moſes, and all the Prophets, hee expounded vnto them* in all the Scriptures, *the things concerning himſelfe.*

Whence it followeth, If our Saviour comprehendeth *all the Scriptures* of the Olde Teſtament in *Moſes* and the *Prophets*, of whom *Malachi* was the laſt: * that then al others which were written after, (as the *Apocrypha* Bookes were) are no Canonicke

* See Eſdras 1. 40. 1 Machab. 9. 27.

nonick Scripture. But (as wee ſee by Saynct LVKE) our Saviour comprehendeth *all the Scriptures* of the Olde Teſtament in *Moſes* and the *Prophets*, of whome *Malachi* was the laſt, as witneſſeth *Theodoret*, and their owne *Genebrard*: therefore all ſuch as were written after, (as the *Apocrypha* Bookes were) are no Canonicke Scripture. For thus ſayeth *Theodoret*, *Malachi* as the laſt Prophet after all others, left the Divine Oracles in writ. So that from *Malachi* to *Iohn* the *Baptiſt* (ſayeth *Genebrard*) no Prophet aroſe.

Theod. in argum. Malachiæ. Geneb l. 2. Chronol. ad annũ mundi 3640. So Votablus in 1. Macc. 9. 27.

2. ACTS XXVI. 22. *Having therefore obtayned help of GOD, I continue vnto this day, witneſſing both to ſmall & great, ſaying* none other thinges, (or, as the *Rhemiſts* tranſlate, *nothing beſide*) *than thoſe which the Prophets and Moſes did ſay ſhould come.*

Whence it followeth agayne; Seeing Saynct *Paull* comprehendeth in lyke manner all the Scriptures of the Olde Teſtament in the writs of

Moſes and the *Prophets* onelie, alleadging *no other thinges* for confirmation of his doctrine; that therefore anie other writs which were neyther *Moſes* nor the *Prophets*, (ſuch as the *Apocrypha* Books bee) are no Canonicke Scripture.

3. ROM. 3. 2. *Vnto them* (to wit, the *Iewes*) *were committed the Oracles of GOD:* (or, as the *Rhemiſtes* tranſlate, *the wordes of GOD*) that is, as *Feruſa Romaniſt*, and all others with him, expound, the Canonicke Scriptures of the O'de Teſtament.

But to ſubſume: Thoſe Bookes which are called *Apocrypha*, were not committed vnto them as the Oracles of GOD, nor acknowledged, read, or expounded by them, (as *Bellarmine* confeſſeth:) therefore it followeth, that they are not Canonicke Scripture. Wherefore, (ſayeth *Auguſtine*) thoſe thinges are not ſpoken with ſuch firmneſſe or authoritie, which are not written in the Canon of the *Iewes*.

Bell. l. 1. de purg. c. 3. § ad primum. Aug. l. 17. de ciuit. Dei

Where it is to be noted, that hee

ſpake

ſpake of the *Iewes*, not as they are at this daye, but as they were then, when they ONLY were the Church of GOD vnder the Olde Teſtament: and therefore, whoſe teſtimonie of the Canonicke Bookes of the Olde Teſtament, was then of more credit, than any other Church now can bee in the contrarie: in reſpect that the *Iewiſh* Synagogue (as ſayeth *Cordubenſis*, a minorit Friar) had then the infallible authoritie of decerning betweene Divine inſpyred Scriptures which they receaved, and others which then they rejected.

alſol. c. 20. 15. c. 23.

Fran. Cordub. in annot. cathol art. 2. c. 70.

4. 2. TIM. 3. 16. All Scripture *is given by Divine inſpiration.*

Whence it followeth, That what is not given by Divine inſpiration, is not Canonicke Scripture. But ſuch are the *Apocrypha* Bookes: therefore, they are no Canonicke Scripture.

Now, that ſuch are the *Apocrypha* Bookes, is proven, 1. out of them-

2 Mac 2. 23. selues; becauſe the author of the Bookes of *Maccabees* acknowledgeth that they are only the abridgement of an humane Storie, done by great paynes; and wherein hee excuſeth himſelfe, That if hee hath done ſlenderlie, it is all that hee could attayne vnto: which is not the ſtile of Canonicke Scripture. Wherefore, ſayeth Saynct *Ierome*, the Church receaveth not the Bookes of the *Maccabees* as Canonicke Scripture. Which thing alſo Pope *Gregorie*, in his *Morals*, clearlie acknowledgeth.

2 Mac 15. 38

Hieron. prolog in proverb. Greg. l. 19. moral in Iob c. 17.

Next: This is a ſure teſtimonie, (ſayth *Bellarmine*) that the Books of holie Scripture are Divine; becauſe of the wonderfull and Divine agreement of the Writers; as if they had bene all written with one Pen, and by one Writer. Whence it followeth, that ſuch Bookes, which haue not this Divine agreement, but diſagree from other Canonicke Scripture, (as the *Apocrypha* doe) are not Divine or Canonick themſelues; which is proven by two of them, in place of all the reſt: to wit,

Bel. l. 1. de verbo. c. 2. § 2°. et c. 10 § jam hac

wit, 1. the Booke of *Tobit*, *chap.* 5. *verſ.* 12. where the good Angell is brought in vttering a lie; which is onlie proper, by Canonicke Scripture, to Satan, (who is a liar from the beginning) and to evill Angells, and ſaying, that hee was of a humane kinred, and carnall procreation; whoſe nature is onelie to bee created Spirits, appoynted for miniſtration. *Heb.* 1. 14.

Next: by conferring *Apocrypha Eſther*, with *Canonicke Eſther*, in theſe fewe places following, *videlicet*, in *Apocrypha Eſther*, 12. 4. it is ſayde, that *Mordecai* for detecting the Treaſon agaynſt the King, by the two Eunuches, at that tyme, hee got a Reward: and in the *Canonicke Eſther*, 6. 3. it is ſayd the contrarie; that at that tyme hee got no Rewarde. Agayne, in *Apocrypha Eſther*, 15. 10. it is ſayde, When *Eſther* came before the King, hee looked on her fiercelie: and in *Canonicke Eſther*, 5. 2. it is ſayde the contrarie; that hee looked on her favourablie. Lykewyſe, in the *Apocrypha Eſther*, 12. 6. it is ſayd, that

Haman hated *Mordecai*, becauſe of the two Eunuches, whoſe Treaſon hee detected: and in *Canonicke Eſther*, 3. 5. it is ſayde, that this hee did becauſe hee would not bow his knee to *Haman*. And laſt, in *Apocrypha Eſther*, 16. 10. *Haman* is called a *Macedonian*: and in *Canonicke Eſther*, 3. 1. hee is declared, that hee was an *Agagite*. Next, they diſagree amongſt themſelues, which Canonicke Scripture doeth not, as *Bellarmine*'s former teſtimonie witneſſeth: For 1. *Macab.* 6. it is ſayde, that *Antiochus* died at home in his bed at *Babylon*: and 2. *Macab.* 9. 28. it is ſayde, that he died in a ſtrange countrey, amongſt the mountaynes. And that this was one and the ſame man, *Bellarmine* witneſſeth.

Bell. l. 1. de verbo c. 15.

2. *Witneſsing of Antiquitie.*

ATHANASIVS in his SYNOPSIS, declareth, That according to the number of the *Hebrew* Alphabet, there are onelie xxij Bookes of Canonicke Scripture, in the Olde Teſtam

Teſtament; which he ſetteth down, as wee haue them. And vnto theſe (ſayeth hee) let no man adde. And a little after; Beſides theſe, there are other Bookes, (ſayeth hee) which wee put not in the Canon. And thereafter numbereth out the Bookes of *Wiſdome*, *Eccleſiaſticus*, *Eſther*, *Iudith*, *Tobias*, &c. The lyke whereof doeth *Hilarie*, *Ruffinus*, *Damaſcene*, and others.

Hiler. in prolog. pſalm Ruffin. in expoſ. ſymboli. Damaſc. l. 4. orthod. fidei. c. 18.

But in place of all, Sayn& *Ierome* teſtifieth, in his tyme, what was the mynde of the whole Church, ſaying, The Church indeede readeth theſe Bookes, but receaveth them not amongſt Canonicall Scriptures. So that according to Cardinall *Peron's* wordes, this Teſtimonie is a ſufficient evidence of the Fayth of the whole Church then in this poynt. For when the Fathers ſpeak not as private Doctors, (ſayeth hee) but as witneſſes of thoſe thinges which the Church did and believed in their tyme, affirming, that ſuch a thing was the Fayth or practiſe of the whole Church; then their teſtimonie is ſufficient to declare the

Hieron. pref. in prov. verb. Epiſt. c. peron. obſerv 5.

unanime conſent of the whole CHVRCH.

3. *Confeſſion of parties.*

Lyra prolog 1. in biblia.

LYRA, after the enumeration of the Books of Canonicke Scripture; Whatſoever is beſide thoſe Bookes of the Olde Teſtament, as Saynct *Ierome* ſpeaketh, (ſayeth he) the ſame is to bee placed amongſt the *Apocrypha*, which are the Books that are not in the Canon: which the Church notwithſtanding admitteth, as good and profitable, but not as Canonicall.

Gloſſa decret diſt. 16. c. canones.

So lykewyſe ſayeth the Gloſſe vpon the *Decretalls*; The *Wiſdome* of *Salomon*, the Booke of *Ieſus* the ſonne of *Sirah*, which is called *Eccleſiaſticus*, and the Books of *Iudith*, *Tobias*, and the *Maccabees*, are counted *Apocrypha*, and not read generallie.

And if anie where thou findeſt the *Apocryphall* Bookes counted amongſt thoſe that are Canonicall, eyther in holie Councells, or ancient Doctors, (ſayeth Cardinall *Cajetane*)

Cajetans) let it not trouble thee, who art a Novice: for al ſuch ſpeaches are to bee reduced to Saynct *Ierome's* manner of ſpeach, or emendation. They are not, therefore, Canonicke: that is, a Rule to confirme matters of Fayth. But they may bee called Canonicke, (ſayeth hee) that is, Regular vnto edification: to wit, beeing receaved, and authoriſed to this ende onlie. Therfore alſo ſayeth *Driedo*, Profeſſor at *Logane*, *Cyprian*, *Ambroſe*, and other Fathers cited ſome ſentences out of *Baruch*, and the thirde and fourth Bookes of *Eſdras*, not as out of Canonicall Bookes; but as out of Bookes contayning ſome Godlie doctrines, &c.

Cajet. in fine comment. hiſt. vet. teſtā.

De ea tal. ſcript. l. 1. p. 22.

SECT. II.

Of the perfection of Scripture, agaynſt vnwritten Traditions.

The ſtate of the Queſtion.

THE queſtion herein betweene the *Romaniſts* and vs, is not of Tra-

ditions

Traditions ſerving for explication of Scripture, nor of Hiſtorical, neyther Rituall, which concerne Eccleſiaſticall Order and Policie; but onlie of Doctrinall, added to Scripture, for making vp a perfect Rule both of Fayth & Manners. Where-
Concil trid. ſeſs. 4. decret. 1. anent the *Romaniſts* affirme, in their Councell of *Trent*, that this Doctrine of Trueth pertayning both to Fayth and Manners, is partlie onlie contayned in the Scriptures, and partlie in vnwritten Traditions; which the Church receaveth with alyke reverence, and pious affection as the Scripture it ſelfe, (ſay they:) and who ſo doeth otherwyſe, is accurſed by them. Yea, the Scripture (ſayeth their *Charroneus*) is the
Charron. verit. 3. c. 4 leaſt part of revealed Trueth; and the farre greater part of the Goſpel hath come vnto vs by Tradition
Hoſius c. 92. confeſſionis. (ſayeth their Biſhop *Hoſius*,)

On the contrarie, (reverencing the plenitude and perfection of Scripture) wee affirme, That there is no Doctrine pertayning to Fayth and Manners, neceſſarie to bee believed vnto Salvation, which is not in holie

in holy Scripture, eyther materially contayned therein, or which may clearlie bee deduced out of it, or elſe evidentlie proven by the ſame, as theſe ſubſequent Teſtimonies ſerue to confirme.

§ 1. Authoritie of Scripture.

2. TIM. 3. 15. *From a chyld thou haſt knowne the Scriptures, which are* able to make thee wyſe vnto Salvation. Therefore alſo, ACT. 20. 32. they are called *the word of grace, which is able to build vs vp, and giue vs an inheritance amongſt the Saynctſ.* 1.

Whence it followeth: If the Scriptures be able to make vs wyſe vnto Salvation, and to giue vs an inheritance amongſt the Saynctes, which is all wee can ſeeke; therfore they contayne the whole Doctrine, which is neceſſarie to that ende. Wherefore Saynct *Paull*, to bring his hearers to Salvation, profeſſeth, that he taught them no other thing, than was contayned in Scripture; which therefore hee calleth *The whole Councell of GOD.* As al- *Acts* 26. 22 28. 23 *Acts* 20. 27.

Aug. tract. 49. in Iohan. *Cyril. Alex. l. 12. in Iohan. c. vlt.*

ſo Sayn& *Auguſtine* telleth vs, that the writers of Scripture chooſed therefore thoſe things which were thought *ſufficient* for the Salvation of Believers. (ſayeth hee) both for Fayth and Manners. And ſo ſayeth *Cyrill*, joyning this, That ſhyning ſo *by a right Fayth*, and *Vertuous actions*, (ſayeth he) wee may come to the Kingdome of Heaven.

2. 2. TIM. 3. 16. *All Scripture is given by Divine inſpiration, and is profitable for doctrine, reproofe, correction, and inſtruction in righteouſneſſe: that the man of GOD* (that is, chiefelie, the Miniſter of GOD'S word, 1. TIM. 6. 11.) *may bee perfect, throughlie furniſhed* (or, as the *Rhemiſts* tranſlate, *inſtructed*) *vnto every good worke.*

Whence it followeth: If the Scripture ſerue ſufficiently to make him perfect, throughlie furniſhed vnto everie good worke, who is the Miniſter of the Word, and to whome it belongeth to declare the whole Councell of GOD, that then it cont

it contayneth all perfect furniture of inſtruction tending to that ende. For that is perfect, (ſayeth *Aquinas*) where there is no defect at all to be ſupplied. *Aquin. in 2. Tim. 3*

But all or compleat Scripture, ſerveth to doe this, (as the TEXT telleth vs) therefore it is perfect it ſelfe; having all perfect furniture in it tending to that ende. Wherefore, ſayeth Cardinall *Cajetane* on this place, after that hee expoundeth [*all Scripture*] to comprehende both Olde and Newe Teſtament; Beholde whither the vtilitie of Scripture tendeth; even to the perfecting of the man of GOD: that is, of him who fullie giveth himſelfe to GOD: yea, to ſuch a perfection, (I ſay) that hee may be perfect vnto everie good worke, both in the intellectuall, and operatiue part. (ſayeth hee.) As alſo, (ſayeth *Eſtius*) tho everie part of Scripture is not profitable to all theſe vſes; yet in the whole Scripture all theſe foure vtilities are to bee found.

GAL. 1. 8.

3 GAL. 1. 8. *Though wee, or an Angell from Heaven, preach vnto you* beside that *which wee haue preached vnto you, let him bee accurſed.*

Aug. l. 3. cont. lit. Petiliani c. 6. Baſil ſumma moral 72. c. 1. See al. ſo Bel. l. 4. de verbo c. 11. § his notatis.

Which wordes *Auguſtine* (and with him *Baſill*) thus expoundeth: If an Angell from Heaven preach vnto you anie thing, beſide that which is *in the Scriptures*, of the Law and Goſpell, which yee haue receaved, (ſayeth hee) let him bee accurſed.

Next, (ſayeth *Theophilact*, and with him *Chryſoſtome*;) Neyther ſayeth the Apoſtle, If they teach thinges contrary or repugnant: but, If they teach never ſo ſmall a point, *beſide* that which we haue taught: that is, adde never ſo little more than that, let him bee accurſed.

The ſame alſo ſayeth Cardinall *Cajetane* on this place, with *Aquinas*, and others: Wherefore the verie RHEMISTS haue tranſlated, παρὸ ὃ, *beſide that*; and not, *contrarie to that* which is written.

Wherefore

Whence it followeth: If nothing must bee preached to GOD'S people, tho it were by an Angell from Heaven, but that *onlie* which is contayned in Scripture, vnder payne of accurſing: That therefore the Scriptures contayne in them all Doctrines of Fayth, needfull to bee knowne, or neceſſarie to ſalvation. And whoſoever addeth thereunto vnwritten doct inall Traditions, or teacheth the ſame, they fall vnder the accurſing of the Apoſtle.

EPHES. 4. 20. *And are built vpon the foundation of the Apoſtles and Prophets, IESVS CHRIST Himſelfe beeing the chiefe corner ſtone.* Which place *Aquinas, Cajetane*, and others, thus doe expound: that is, vpon the doctrine of the Prophets, and Apoſtles: and to ſhowe that this doctrine is *onlie* contayned in Scripture: therefore ſayneth *Ambroſe*, and with him *Lombard*, thus doe explayne it, ſaying; That is, vpon the Olde and the New Teſtament. 4.

Whence it followeth: If the doctrine

ctrine of the Prophets and Apoſtles contayned in the Scriptures of the Olde and New Teſtament, bee the onelie foundation wherevpon the Church is built; therefore it is not built partlie vpon vnwritten Traditions: vpon which whoſoever buildeth his fayth in anie point of doctrine, hee buildeth lyke the fooliſh builder, vpon a ſandie and vnſure foundation.

5. GAL. 3. 15. *Tho it bee but a man's teſtament, yet if it bee confirmed, no man diſanulleth, nor* addeth thereto: or, as the *Rhemiſts* tranſlate, *further diſpoſeth.*

Whence it followeth: If a man's teſtament contayneth perfectlie his will, and therefore beeing confirmed, that no man addeth thereto: then much more is the LORD'S Teſtament perfect, confirmed by his Blood: and therefore much leſſe ſhould anie man bee bolde to adde thervnto.

6. ACT. 17. 11. *And the* Bereans *ſearched the Scriptures dailie, wheth*

lie, whether thoſe thinges were ſo, (as *Paull* taught) therefore manie believed.

Whence is is evident, that it was not vpon anie warrand of vnwritten Traditions; but vpon the warrand *onelie* of Scripture, that they grounded their fayth: Therefore, ſayeth *Theophylact*, and with him *Oecumenius*, Hence it is, that they were the more confirmed in the Fayth, that they ſearched the Scriptures, and founde whatſoever belonged to the LORD'S converſing in the fleſh, to agree with the Oracles of the ancient Prophets. Where as on the contrarie, it is a manifeſt falling from the Fayth, and an argument of arrogancie, (ſayeth ſayn& *Baſill*) eyther to reject anie poynt of thoſe thinges which are written, or to bring in anie of thoſe thinges which are not written. *Baſil. de fide.*

2. *Witneſſing of Antiquitie.*

THE holie and divine inſpyred Scriptures, (ſayeth *Athanaſius*) are ſufficient for the full inſtruction of *All* *Athanaſius l. cont. gentes*

of *All Trueth*. And in *that onelie* the Trueth must bee acknowledged, (sayeth *Gregorie Nyssen*) whereon is seene the seale of Scripturall Testimonie. And agayne; Therefore the *onlie* Canon of Scripture is sufficient for all doctrines of Fayth, (sayth *Vincentius Lyrinensis*.) So that take from Heretickes, wherein they agree with Heathens, that by *Scripture onelie* they may debate their questions, (sayeth *Tertullian*) and they can not stand. This beeing a sure tenet to bee helde concerning all Doctrines wanting Scripturall warrand, which *Gregorie Nyssen* setteth downe, saying of such; For as much as this is vpholden with no testimonie of Scripture, as false wee reject it. Seeing the verie least poynt that concerneth the holy and divine mysteries of Fayth, (sayeth saynct *Cyrill*) must not bee taught without holie Scripture.

Greg. Nyss. tom. 2 dialogo de anima et resur. Vinc. Lyri. adv. heres. c. 35. Tert. l. de resur. carn. c. 3. Greg. Nyss. l de cog. dei cit ab Euthymio in panop tit 8. sect. 4. ex genes. 9. Cyril. hierosol. illuminat. catechis. 4. Bell. l.

3. *Confession of partie.*

ALL Doctrines of Fayth & Manners, (sayeth *Bellarmine*) which are simplie necessarie for all men,

are playnelie ſet downe in Scripture. Therefore, (ſayeth *Aquinas*) nothing ſhould bee taught, which is not contayned in the Goſpels & Epiſtles, and in the holie Scriptures. And it is but a Staffe of Reedes, whatſoever as a tradition is taught without the warrand of the word of GOD, (ſayeth their owne *Ferus*.) For the worde of GOD is that *onelie*, wherevpon wee can ſafelie leane: and they are but wicked deceavers, who in place of GOD'S Word, propound their owne dreames. For the Scriptures themſelues are able *ſufficientlie*, to inſtruct a man to ſalvation, (ſayth *Claudius Eſpenſeus* a Doctor of *Sorbon*) and to make him learned therein. So alſo *Aquinas*, and *Anſelmus*: yea, (ſay the verie * *Rhemiſts* of late) by the vniforme conſent of all learned Divines, the holie Bible, or written Word of GOD, contayneth expreſslie or implyed all thinges that man is to believe, to obſerve, and to avoyde, for the obtayning of eternall ſalvation.

4. de verbo. c. 11. § vltimo.

Aquinas in gal. 1.

8. Ferus in Math. 11. excuſ. Paris. 1559. which whole teſtimonie is purged out, in that impreſſion I haue at Rome

by Pope Greg. 13 his authoritie 1577. § Eſpenſeus 2. Tim. 3. * Rhem. in their ſumme and Partition of the holie Bible.

SECT. 3.

Of the perſpicuitie of Scripture in all thinges needefull to Salvation; and therefore that people ſhould reade the ſame.

The ſtate of the Queſtion.

THE Queſtion between the *Romaniſts* and vs heerein, is not, Whether ſome thinges or places in Scripture, bee obſcure, (as ſaynct *Peter* ſayeth) which wee grant: but whether the ſame bee ſo obſcure throughout, that people can not vnderſtand therein, or knowe ſuch thinges as belong to Fayth & Manners, and conſequendie, to ſalvation, and that for the obſcuritie and danger of reading the ſame, the people ſhould bee altogether debarred there from. VVhich wee denye, becauſe of theſe Reaſons following.

1. PSAL. 119. 105. 130. *Thy Word is a lampe to my feet, and a light*

light vnto my pathes: yea, the verie enterance of thy Word giveth light, and vnderſtanding to the ſimple.

Vpon which words ſayeth *Auguſtine*, VVhat is this word which is called ſuch a Light, that it is a Lamp alſo? except wee vnderſtand the Worde which was revealed to the Prophets, and preached by the Apoſtles, and which the interlinearie gloſſe calleth, therefore, *the whole Sacred Scriptures:* which for this cauſe is called a Lampe, and a Light, (ſayeth *Genebrard* on this place) becauſe it directeth vs to GOD in thoſe thinges which wee ſhoulde doe, believe, hope for, & loue, &c. For it is the Rule of our Fayth and lyfe, (ſayeth hee) ſhowing vs the way, in the darkneſſe of this world, vnto eternall lyfe.

VVhence it will follow: If it bee a Lampe to direct, and ſhow vs the waye in darkneſſe, that it is not darke and obſcure it ſelfe: for this is the nature of a Lampe, to bee light it ſelfe, which is oppoſite to darkneſſe;

darkneſſe; and to ſhowe light to others, that they walke not, nor ſtumble in darkneſſe. Therefore, (PSAL. 19. 8.) it is ſayde, to enlighten the eyes; and (PSAL. 119. 130,) to giue vnderſtanding to the verie ſimple.

2. 2. TIM. 3. 15. *From a chyld thou haſt knowne the Scriptures.*

Vpon which Text, (ſayth *Eſtius*, Profeſſor in *Duay*) Moreover, this place teacheth, That verie children ſhould not bee debarred from reading of holie Scripture. And thereafter hee ſayeth of *Timothie*, in reſpect that hee was inſtructed by his Mother, and Grand-mother, whoſe fayth was commended in the firſt Chapter; It is collected, (ſayeth hee) that neyther women are to be forbidden the reading of holy Scripture. Therefore ſayeth holie *Ignatius*; Fathers, bring vp your children in Diſcipline, and knowledge of the LORD, and teach them the holie Scriptures. So alſo ſayeth *Theophylact*, vpon *Epheſ.* 6. 4.

See alſo Arias Montanus præfat in Maſoreth.

Ignatius ad Philadelph.

Whence it doeth follow: If children may

dren may attayne to the knowledge of GOD in Scripture, and should reade the same; then much more may their Parentes, who shoulde instruct them, whether they bee men or women: And therefore, That They are not so obscure, nor dangerous, that Laickes shoulde bee debarred from the reading thereof.

IOHN 5. 39. *Search the Scriptures, for in them yee thinke yee haue eternall lyfe, and they are they which testifie of Mee,* (sayeth our Saviour.) 3. Cyrill Alex. τῶν γλαφυρων

VVherevpon sayeth saynct *Cyrill*, This hee did crye alowde vnto the *Iewish* people to doe. So also *Chrysostome*; Our LORD exhorted the *Iewes*, to search the Scriptures, (sayeth hee:) and much more woulde Hee induce vs to the searching thereof. Therefore, sayeth *Origen*; Would to GOD wee all did that which is written, saying, *Search the Scriptures*. For fra the doing hereof, and meditating therein, the blessed man is descry-

primo Chrysost. hom. 14. in Iohan. Orig. hom. 2. in Isaiã.

bed in the firſt Pſalme. And for this were the *Bereans* commended by the Apoſtle, ACTS 17. 11. And why then ſhould Chriſtians nowe bee condemned for doing of the ſame?

4. EPHES. 6. 17. *Take the ſword of the Spirit, which is the Word of GOD.*

That is, (ſayeth *Haymo*, an ancient Father, and with him *Carthuſian*) Take the doctrine and inſtruction of the holie Scriptures, where by, as by a ſword, wee may put to flighe all the machinations of the Devill, &c. ſayeth hee.

Note then, that all Chriſtians whatſoever, (becauſe all are ſpirituall Warriours) are bidden arme themſelues with the Scripture, So that who forbiddeth them the vſe and reading thereof, they make them naked before their ſpirituall enemie.

5. COLOSS. 3. 16. *Let the Word dwell in you richlie,* (or, as the *Rhemiſts* tranſlate, *aboundantlie*) *in all wiſdome, teaching and admoniſhing*

niſhing one another. And bee yee filled with knowledge, (ſayeth the Apoſtle, COL. 1. 9.)

Vpon which place, therefore, (ſayeth *Chryſoſtome*) hearken vnto mee ſo manie of you as haue wyues and children, howe even heere the Apoſtle commandeth you to reade the Scripture; and that, not ſlightlie, or perfunctoriouſlie; but with great care, or diligence. And thereafter ſubjoyneth; I beſeech you that are Laickes, that yee get you Bibles, the Medicine of the Soule. And if you can not get more, get the New Teſtament.

This dwelling alſo of the word aboundantlie, which the Apoſtle will haue to bee in people, is, That they may haue (ſayeth *Lombard*) the vndeſtanding of the whole Scriptures. VVhich is farre from Popiſh ignorance, and their forbidding of the people to reade the VVord at all: as who would forbid children to looke into their father's Teſtament.

2. COR. 1. 13. *For wee write* 6.

none other thing vnto you, than what you reade, &c. And agayne, EPHES. 3. 4. *Whereby, when yee reade, yee may vnderſtande my knowledge in the myſterie of* CHRIST.

VVhere wee may ſee, thatit was the practiſe of the primitiue Chriſtians, to reade the Scriptures, or the wrytinges of the holie Apoſtles; and that this was the fruite which they reaped thereby: to wit, the vnderſtanding of the myſteries of CHRIST; made knowne firſt vnto the Apoſtles, and by their wrytings made knowne vnto others.

Baſill reg. brevium 9.267 Aug. l.2. de doct. Chriſt c.9. and in Pſal. 95.

2. *Witneſſing of Antiquitie.*

WHAT ſeemeth ambiguouſlie and obſcurelie to bee ſpoken in ſome places of holie Scripture, may bee explayned, (*ſayeth Baſill*) by other places which are perſpicuous and cleare. Alſo, in thoſe places which are clearlie ſet downe in Scripture, (*ſayeth Auguſtine*) all thoſe thinges are to bee founde which

which contayne both Fayth and Manners. *And therfore, concerning the reading of the ſame, hee thus ſpeaketh vnto the people:* Neyther let it ſuffice you, that yee heare the holie Scriptures read in the Church, (*ſayeth hee:*) but alſo in your owne houſes, eyther reade them your ſelues, or deſire others to reade them vnto you: and heare ye them gladlie. *Aug. ſerm. 55. de temp.*

Neyther ſay thou, (*ſayeth Theophylact, and before him Chryſoſtome*) that it is the part onelie of religious perſons, to reade the Scriptures: For it is the part of everie Chriſtian ſo to doe; and eſpeciallie their part who are occupied in worldlie buſineſſes. *Whereof S. Chryſoſtome rendereth this reaſon:* Becauſe they who are occupied about worldlie buſineſſe, receaue wound vpon wound daylie, (*ſayeth hee:*) and therefore haue neede of this divine Medicine, to cure them. *And therefore, hee is ſo earneſt with the people to reade the Scriptures, that hee ſayeth:* I ever exhort you, and ſhall not ceaſſe to exhort you, That not on- *Theophyl. in Eph. 6. 4. Chryſoſt. hom. 2. in Matheū. Chryſoſt. concione 3ª. de Lazaro.*

lie you take heede to thoſe thinges which yee heare in this place: But alſo when you are at home, that yee buſie your ſelues with the continuall reading of the Scriptures. For (*ſayeth hee*) is it not an abſurd thing, and prepoſterous, that when wee are receaving moneyes, wee will not truſt others, but number and count them our ſelues: but in weyghtier matters, ſimplie to follow the opinion of others: chiefelie ſeeing wee haue the moſte juſt Ballance and Rule of Scripture. Therefore, I beſeech, and intreat you all, (*ſpeaking to his hearers*) that yee leaue what ſeemeth right to this or that man: and that, of all theſe things, ye inquire of Scripture.

In 2. ad cor. hom. 13.

3. *Confeſſion of partie.*

Bel. l. 4. de verbo, c. 11. Pep. dominica 2 advēt. conc. 1

ALL Doctrines of Fayth & Manners, which are ſimplie neceſſarie for all men, *are playnlie* ſet downe in Scripture, (*ſayeth Bellarmine.*) As alſo, (*ſayeth Pepinus, a Dominican*) the Scripture it ſelfe *alone*, doeth teach *perfectlie* and *playnlie*,

playnly, whatsoever is to bee believed as Articles of Fayth, and what is to bee done as Divine Preceptes, *&c.* And therefore it is manifest by the Apostles doctrine, (COL. 3. 16.) and by the practise of the Church, (*sayeth their Bishop Espenseus*) that of olde the publicke vse of Scripture was permitted to people. *Wherefore, beside Theodoret his testimonie, That in his tyme the Scriptures were for that onle translated into all Languages, the Serie Rhemistes doe witnesse.* That altho the Bible, in the Vulgar, is not generallie permitted; yet Sayncte *Chrysostome* translated the PSALMES, and some other partes of Scripture, for the *Armenians*, when hee was there in banishment. The *Sclavonians* and *Gothes* also, (*say they*) had the Bible in their Languages. *It was translated lykewyse in* Italian, *by an Arch-Bishop of* Genua: *and wee had some parts thereof in* English, *translated by* Venerable Beda, *as* Malmesburie *witnesseth* (say they) *The neglect of the reading whereof, their owne* Cornelius Mus, *Bishop of* Bitonto, *so much regrated, that hee sayde*; Alace, for

Espen. in Tit. 2.

Theodo de cur grae. affect. l. 5.

Rhem epistle to the reader before their bible.

Mus in Rome 6. p. 279. 2.

griefe! that the holie Scriptures, hitherto, haue beene ſo neglected, to the great hurt of all, &c.

CHAPTER II.

OF THE CHVRCH.

SECT. I.

Of the perpetuall viſibilitie of the true CHVRCH:

OR, *to take away all ambiguitie in wordes*;

Of the conſtant apparency and conſpicuouſneſſe thereof.

The ſtate of the Queſtion.

THE Queſtion is not of the perpetuitie and continuance of the viſible Church, ſimplie and abſolutelie conſidered in the nature of it, as it is the viſible Church; but of the continuance of it, conſidered in the perfection of the health thereof, as beeing fullie orthodox in profeſſing

feſſing the Trueth in all poyntes of Doctrine. For we acknowledge the continuance of the Church in the firſt ſenſe, and the perpetuitie of the viſibilitie thereof: which is all that the Argumentes adduced by the *Romaniſtes* doe proue. But we flatlie denye the perpetuall continuance thereof in the other ſenſe: to wit, That the viſible Church doeth ever publicklie before the worlde profeſſe the Trueth in all poyntes: and, that there is ever a ſocietie of men profeſſing ſo, lyke a Kingdome, or republicke, conſpicuous to the eyes of all men. Which thing our Adverſaries are never able to proue. But, on the contrarie, wee haue moſte ſtrong and evident warrands in the Word, That the health and puritie of the Church, is ſubject to alteration, as the eſtate of the *Iewiſh* Church was of olde, and is cleare by theſe places following.

1. Authoritie of Scripture.

1. KING. 19. 10. *And Eliah ſayde, I haue beene verie* 1.

Zealous for the LORD of hoſtes: for the children of Iſraell haue forſaken thy Covenant, throwne downe thyne Altars, and ſlayne thy Prophets; and I onelie am left; *and they ſeeke my lyfe.*

I aske, then, Where was a viſible companie of true worſhippers in publicke at this tyme in *Iſraell*? And that the lykeeſtate of true Profeſſoures was at one tyme both in *Iſraell* and *Iudah*, is evident out of 2. CHRON. 15. 8. and 1. KING. 15. 9. The whole Kingdome of *Iudah* beeing idolatrous in *Abijam*'s latter raygne. And, at the ſame tyme, whole *Iſraell* beeing idolatrous vnder *Ieroboam*.

Agayne, 2. CHRON. 28. 24. it is recorded, howe at once both *Iudah* was alltogether idolatrous vnder King *Ahaz*, and the LORD'S true worſhip vtterlie abrogated; and at the ſame tyme *Iſraell* was ſo vnder their kings, *Pekah* and *Hoſhea*.

2. *Kings* 17. 16

Of which tyme, it is ſayde, That *Iſraell* having alltogether made deſection

fection to idolatrie, there was none left but the Tribe of *Iudah* onelie, and *Iudah* alſo kept not the Commandementes of the LORD their GOD, but walked alſo in the ſtatutes of *Iſraell* which they made: And ſo the LORD rejected all the ſeede of *Iſraell*, complayning on them by His Prophet *Ezekiell*, That thoſe two ſiſters, in their ſpirituall whoredomes, had both taken one waye. *Ezek.* 23. 33 & 16 50. *alſo Ierm.* 3. 6.

Note then: When both this people (which onelie were then counted GOD'S Church) made defection with their kinges in common, to the publicke practiſe of idolatrie onelie, and abrogated the true worſhip of the true GOD vtterlie, where was then the face of a viſible Church of true Profeſſours, having a publicke worſhip? Or were they not a fewe onelie, profeſſing in ſecret, and lurking vnder perſecution? Of whome, therefore, the LORD ſpeaketh to ELIAS, *I haue left mee 7000 in Iſraell, who haue not bowed their knees to Baal:* and ſaying to *Hieruſalem*; *I will leaue in the* *Zeph.* 3. 12.

midſt

midſt of thee an afflicted and poore peo-
Zeph. 3. 1. *ple, that ſhall truſt in the Name of the*
LORD.

Whence I inferre, What befell to the Church of GOD in this caſe at one tyme, may befall to the ſame at another. But this befell to the Church of GOD at one tyme, that the true Profeſſoures therein were not conſpicuouſlie knowne, but lurked therefore this may befall at another.

MATTH. 26. 31. *Then ſayeth JESUS vnto them, All yee ſhall bee offended becauſe of mee this night: For it is written, I will ſmyte the Sheepheard, and the Sheepe of the flocke ſhall bee ſcattered abroad.*

This diſperſion, or ſcattering abroad, *Lyra* and *Arborem* declareth to bee the Diſciples fleeing from their Maſter, thorowe greatneſſe of feare; which made ſome alſo, (as *Peter*) to denye Him. I aske, then: When this was fulfilled, where was the viſible true Church, or multitude, profeſſing CHRIST JESVS? ſeeing that ſundrie *Roma-*

miſſes of great Note, as *Durand*, *Alexander Halenſis*, and *Turrecremata*, with others, affirme, That at the tyme of CHRIST'S Paſſion, the Profeſſion or Faith of CHRIST remayned onlie in the Virgine MARIE; and in her perſon onelie did the Church (as it were) at that tyme conſiſt.

Durand. rationa. l. 6. rubrio 7 quia de jejuniis 3.

Alex. Alen. in 3 ſent. in expoſitione ſymboli.

REVEL. 12. 14. *And to the Woman were given two winges of a great Eagle, that ſhee might flie into the Wilderneſſe, vnto her place; where ſhee is nowriſhed for a tyme, and tymes, and halfe a tyme, from the face of the Serpent.*

This Woman, the *Rhemiſtes* and *Romaniſtes* (as *Lyra*, *Carthuſian*, and others, beſide the Ancientes) expound to bee the true CHVRCH of CHRIST; forced to flee, and lurke, from the tyrannie and perſecution of *Antichriſt*: where ſhee may eyther not bee inquired after, (ſayeth the Ieſuit *Ribera*) or elſe not found out. and yet, where ſhe

Turre ſerem. ſumma de Eccleſia l. 3 c. 61.

Ambroſius in apoc.

Greg. 34 moral. c. 7. Ribera in Revel. 12. 6.

shall bee fedde with the Worde of GOD, by her holie Bishops, and Preachers of the Trueth, (sayeth hee) who shall flee with her, and lurke also in secret. In which tyme of persecution, (sayeth the Iesuit also *Pererius*) the Churches worship shall bee onelie private, and kept in secret. And the externall state of the *Romane* Church, (say the *Rhemistes*) and publicke intercourse of the Faythfull, with the same, may ceasse, and their communion bee onelie in heart with it, and the practise thereof in secret, as it is in places where open intercourse is forbidden.

Pererius in Dan. l. 15. in verbo veniet temp. p. 714 So Acosta. de tẽpore Noviss. l. 2. c. 15 Rhemist. on 2. Thess. 2.

By al whose speaches we may see such an invisibilitie of the Church granted by the *Romanistes*, as wee doe affirme: and tho they say, that their Church is never thus to bee obscured, but in the raygne of *Antichrist*; yet thereby they grant, as much as wee affirme; to wit, That the Church sometymes maye bee hid, and invisible: and then wee applye, That all that tyme of the true Churches invisibilitie heere-

tofore,

tofore, was the tyme of *Antichriſt's* raygne; who is alreadie come, and not (as they dreame with the *Iewes* concerning their *Meſsias*) as yet onlie to come.

Aug. de vnit. Eccl. c. 20.

Aug. Epiſt. 80 ad Heſychium alſo in Pſal. 10. de baptiſmo contra Donat. l. 6. c. 4. Amb. l. 4. Hexa. c. 8. et 2. Ath. ad ſolit. vitam agentes.

2. *Witneſſing of Antiquitie.*

SOmetymes the Church is not apparent, (*ſayeth Auguſtine*) when wicked Perſecuters aboue meaſure rage againſt her. *And comparing her to Corne vnder the ground, hee ſayeth*; Sometymes ſhee ſuffereth ſtormes for a ſeaſon; ſo that in ſome places ſhe is nowayes known, but lurketh: but yet ſhee is infallible knowne to GOD, and ſhall growe euen to the Harveſt. Yea, ſometymes, (*ſayeth hee*) lyke the Moone, ſhee may bee ſo hid, and obſcured, that the members thereof ſhall not know one another.

In lyke manner: The Church, (*ſayth Ambroſe*) looking foorth lyke the Moone, hath often tymes her wayninges, or eclipſes. And ſhee hath her owne tymes, (to wit, of perſecution and peace,) For as the Moone,

Moone, ſhee ſeemeth indeed ſometymes, not to bee at all; and yet ſhe hath not periſhed: for ſhe may wel bee eclipſed, or over-ſhadowed; but ſhee can not periſh.

Athã. ad ſolit. vitam agentes,

Which made holie Athanaſius to complayne, ſaying; What Church now freelie doeth worſhip? ſeeing if it bee Godlie, it is expoſed to dangers: and if in anie place there bee the Godlie and zealous ſervants of CHRIST, lyke that great Prophet *Elias*, they are hid in dennes and caues of the earth, *&c.*

3. *Confeſſion of partie.*

Greg. Val. anal. fid. l. 6 c. 4. et comment. Theol. tom. 3 p. 145

THE Church ſometymes is ſo toſſed, (*ſayeth Gregorie of Valence*) with the waues of Erroures, Schiſmes, and Perſecutions, that to ſuch as are vnskillfull, and doe not diſcreetlie anough weygh the circumſtances of tymes, & matters, the ſhall bee verie hard to bee knowne. Which then ſpecially fell out, what tyme the falſehoode of the *Arrians* bare rule almoſt over all the world. Therefore wee denye not, but that it will

it will bee harder to diſcerne the Church at ſome tymes, than at other ſome. Yet this wee avowe, That it allwayes might bee diſcerned, by ſuch as coulde wyſelie eſteeme of thinges.

The Ieſuit alſo Vsegas, wryting on the xij *of the Revelation, ſayeth,* That by the Woman flying to the Wilderneſſe, is ſignified, That ſo great ſhall bee the Perſecution of *Antichriſt*, agaynſt the Chriſtian Church, that ſhee ſhall, for fleeing or eſchewing the ſame, depart into ſolitarie places; that ſo ſhee may lurke, and hyde her ſelfe, the whole tyme of the raygne of *Antichriſt*. *And the Rhemiſtes themſelues tell vs,* That during that tyme, the externall ſtate of the *Romane* Church it ſelfe, and the publicke intercourſe of the Faythfull with it, is lyke (*ſay they*) to ceaſſe; and the communion of Chriſtians with the ſame, ſhall onlie bee in heart, and their worſhip in private.

Viega in Revel. 12. *Sect.* 15.

Rhem annot in 2 *Theſſ.* 2. 3.

SECT

SECT. II.

Of the Churches infallibilitie; and howe it endeth at laſt in the *Pope*'s infallibilitie; who pretendeth, that he is head thereof.

The ſtate of the Queſtion.

WHat is truelie to bee helde of the Churches infallibilitie in generall, their owne Cardinall *Turrecremata*, as one for all, declareth, ſaying, *What wee ſay, to wit, that the Church in Fayth and Manners, can not erre, is ſo to bee taken, that GOD doeth ſo aſſiſt her, even to the conſummation of the World, that there are ever ſome, albeit not all, who have true fayth which worketh by charitie.* But ordinarilie, the *Romaniſts*, when they ſpeake of the infallibilitie of the Church in foundamentall Doctrines, by [*the Church*] they vnderſtand not the vniverſall Church of CHRIST, but the *Romane* or *Weſterne* part thereof: which their own Biſhop

Turr. ſumma de Eccleſia l. 2 c. 91.

Biſhop of *Bitonto* in a publicke Oration at the Councell of *Trent*, acknowledged to bee but a Daughter of the *Eaſterne* and *Greeke Church*: and ſo but a part of the Catholicke, and which to call *Vniverſall* and *Romane*, implyeth a contradiction.

Next, they diſtinguiſh this their *Romane* Church, to which they aſcrybe infallibilitie *onlie*, into the eſſentiall Church, which is the whole number of Believers; the repreſentatiue, which is the Biſhops and others conveaned into a generall Councell; and the virtuall, which is the Pope himſelfe.

Bell. l. 4. de pont. c 2. et 3 Suarez tract. de fide diſp. 5 ſect. 6. parag. 10. Valen. tom. 3 in 2a. 2æ. diſp. 1 q. 1. punct. 7.

And this infallibilitie which they ſeeme at firſt ſo much to attribute to the Church, they neither grãt to the eſſentiall nor repreſentiue Church, but to the Pope onelie: therefore *Bellarmine* telleth vs, (and with him *Suarez*, *Valentia* and others) that this infallibilitie is not in a Councell, (ſayeth hee) but onlie in the Pope. So that albeit they ſpeake of the Church, as tho it were of the whole Catholicke Church of CHRIST, yet from the

Catholick 7o

See also Cusanus conc. l 2. c. 3.

Catholicke in common, they come to the *Romane* Church in particular, and from the *Romane* Church to the Bishop of *Rome* onelie. So that in ende, the whole contraversie endeth in the prerogatiue of one man onelie.

Bell. l. 4. de pont. c. 12. § at vero, & § obser-vandum est 30.

And this infallibilitie they make to bee in his person onlie, as successour to *Peter*, altho they can neither proue this by Scripture, nor anie institution of CHRIST, (as *Bellarmine* granteth) to wit, that ever the Bishop of *Rome* was or is *Peters* successour in *Rome* at all, let bee that hee succeedeth in particular to his infallibilitie, which was onelie proper and personall to *Peter* himselfe as an Apostle and Pen-man of holie Scripture, and to all others onelie, that were Apostles with him. They stryving so much for this infallibilitie of the Bishop of *Rome*, for this ende, that hee may bee acknowledged the onelie and supreame Iudge in contraversies, and so, that they may secure themselues in their bad cause agaynst all opponents, hee beeing both judge

judge and partie, for so sayeth *Bellarmine*. If wee can demonstrate (sayeth hee) that the judgement of the Pope is certayne and infallible, then it will also bee seene, that the Pope is lykewyse the supreame judge of the Church: as if it might bee sayde of the Pope, that which the Father from Heaven spake of His Sonne onelie, *hunc audite*, heare him.

Bell. l. 4. de pont. c 1. Itē. c. 3. et 5.

Now, because *Bellarmine*, to proue the Popes infallibilitie, taketh his argument from the infallibilitie of the high Priest amongst the *Iewes*, (which wee haue answered in the owne place heereafter) therefore giving, and not granting, that the Pope were the Christian high Priest (which hee is not) and had the lyke prerogatiue as the *Iewish* had, yet wee will show by the ensewing argument taken from the *Iewish* high Priest, that the Pope who pretends to bee Christian high Priest, hath no infallibilitie at all.

1. Author

1. *Authoritie of Scripture.*

1. EXOD. 32. 5. *And when* Aaron *ſaw the Calfe, hee built an Alter before it, and Aaron made proclamation, and ſayde,* To morrow is a Feaſt to the Lord.

Vpon which Text (ſayeth Cardinall *Cajetan*) *Aaron* not beeing willing to loſe the high Prieſthood, hee buildeth an Altar before the Calfe, not tarrying till hee were deſired ſo to doe, but preſentlie how ſoone hee ſaw the Calfe, hee firſt of all built an Altar to offer vp ſacrifice vnto it, and cauſed proclayme, ſaying, *To morrow is a Feaſt to the* LORD, which Blaſphemie, of *Aarons* can not admit anie excuſe, but rather accuſation, ſeeing hee was more mad than anie, in reſpect that he attributed that in effable and incommunicable Name of IEHOVAH, vnto an Idole, no man inſtigating him thereto: and which was worſt of all, doing this (ſayeth hee) by publicke proclamation. Wherevp

Wherevpon moſt juſtlie thereafter *Moſes* accuſed him, ſaying, *What hath this people done to thee, that thou ſhouldeſt haue brought vpon them this great ſinne?* Whence it appeareth (ſayeth *Cajetan*) that *Moſes* knew well anough that *Aaron* was the verie cauſe of ſuch Idolatrie, as this was.

Where wee ſee, that altho *Aaron* was the firſt legall high Prieſt, hee was ſo farre from having infallibilitie, that hee was guiltie of Idolatrie, and Blaſphemie himſelfe, and was the verie cauſe of the Idolatrie committed by others, by bringing that great ſinne vpō the people cōmitted to his charge. And therfore from no infallibilitie of the *Iewiſh* high Prieſt, can *Romaniſts* argue (as they doe) to the infallibilitie of the Pope, as the Chriſtian high Prieſt.

2. KINGS 16. 11. *And* 2.
Urijah *the Prieſt built an Altar, according to all that King* Ahaz *had ſent from* Damaſcus, *ſo* Urijah *the Prieſt made it, againſt King* Ahaz *came from* Damaſcus, *&c.*

Vpon

Vpon which place *Lyra* sayeth of this high Prieſt, notwithſtanding of his locall and perſonal ſucceſſion to that office, hee was *jam corruptus Idololatria*, and having removed the Lords Altar out of its place, hee erected another for Idolatrie, & as it is ſaid *Verſe 16*, did all whatſoever that wicked and idolatrous King *Ahaz* had commanded him.

3. MATTH. 26. 65. *Then the high Prieſt rent his cloathes, ſaying, Hee hath ſpoken blaſphemie.*

Remarke then heere, that the high Prieſt ſitting in Cathedra, pronounceth judiciallie, that which CHRIST moſt truelie had ſpoken of His Deitie, to bee playne blaſphemie, & ſo moſt groſſelie erred in the maine doctrine of Verity: Wherfore (ſayeth *Arborem a Pariſian* Doctor) that having heard CHRIST's anſwere, the high Prieſt turned mad, and his furious madneſſe made him to rent his cloathes, and to ſay, that CHRIST had blaſphemed, who partlie by Scriptures, and partlie by Miracles done by His owne power,

power, did proue Himſelfe to bee the Sonne of GOD.

Whence it followeth, (as hath beene ſayd) that ſeeing the *Iewiſh* High-Prieſtes ſo groſslie erred, both in deede and doctrine, or fact and fayth, (as wee ſay) therefore from the Infallibilitie of the *Iewiſh* High-Prieſt, *ex pacto*, (as they alleadge, MALACH. 2. 7.) no valid argument can be brought to proue the Pope's infallibilitie, as the Chriſtian High-Prieſt, *ex æquo*, as they pretend.

And as for their diſtinction, that *hee may erre perſonallie, but not judiciallie*, the ſame hath no ſoliditie: For ſuppoſe that ſome poynt of Fayth, wherein the Pope *perſonallie* erreth, were by him, at the Churches intreatie, to bee determined *judiciallie*, I aske, whether his definitiue ſentence would bee according to his owne private judgement, or according to the trueth? If the firſt, then hee ſhoulde erre judiciallie. If the laſt, I aske, by what meanes is hee brought to pronounce that judiciallie

ciallie to bee trueth, which perſonallie hee thinketh to be errour? If they anſwere, (as they doe) that hee doeth this by the inſtinct of the holie Ghoſt, then this were to make the holie Ghoſt to be the author of a lie: for *mentiri*, is *contra mentem ire*; which is a moſte impious abſurditie. And if it bee replyed, That when it commeth to ſuch a pinch, GOD then wonderfullie, and ſuddenlie, illuminateth the Pope's vnderſtanding, that hee ſeeth his errour, and changeth his mynde, and ſo pronounceth that which is trueth indeede; it will followe, That the Pope beeing an Hereticke, ought not to be depoſed by the Church; as is evident by the judgement and practiſe of the eyght Councell, that the ſame ought to bee done: as alſo by the Decrees of their Canon Lawe. For it is contrarie to charitie and lenitie, to depoſe him for Hereſie, who by ſo eaſie a way may bee reclaymed to the trueth. Neyther was it a good courſe, to confute Hereſies,

See Bell. l. 2. de Pont. c. 30. § 3ª.

Diſtinct. 40. Si Papa.

by

by convocating ſuch Generall Councels, to the great paynes, farre travels, and great expenſes, of ſo manie Biſhops, when the true ſentence of deciſion might haue beene had eaſier from the infallibilitie of one ſitting in his Chayre.

2. *Witneſſing of Antiquitie.*

THE Sixt Generall Councell, holden at Conſtantinople, ANNO 685, *conſiſting of* 289 *Biſhops, condemned Pope* Honorius, *according to his publicke perſon, for an Heretick. As alſo the ſeaventh Generall Councell, holden at* Nice, ANNO 781, *accurſed him as a* Monothelite; *as may bee ſeene in the Actes of thoſe Councels at large, and is witneſſed by* Pſellus, Beda, *and* Anaſtaſius.

In tom 2. concil. in concilio 6. vniverſ. act. 12 & 13. Synod Nican. 2. act. 3 & ult. Pſellus de 7. Synod. Beda de 6. ætatibus. Anaſt. in pontif. in vita Leonis 2. Lyra in Matth. 16.

3. *Confeſſion of partie.*

Firſt in the generall: It is evident, (*ſayeth Lyra*) that the Churches ſtabilitie conſiſteth not in men, eyther in regard of their Ec-

cleſiaſticall or ſecular power and dignitie; ſeeing manie Princes and Popes too, as well as other inferiours, haue beene found to haue made Apoſtaſie from the Fayth. *And in particular:* For it is manifeſt, (*ſayeth Alfonſus à Caſtro*) that Pope *Liberius* was an *Arrian*, and of one mynde with them, (*ſayeth Platina*) and ſo made an Hereticke by them, (*ſayeth Turrecremata*) and over-come wholie with the *Arrian* Hereſie, as *Ierome* teſtifieth, (*ſayeth Cuſanus.*) In lyke manner, that *Anaſtaſius* the ſecond was a *Neſtorian, Alfonſus in the fore-cited place witneſſeth; as alſo Platina in his lyfe*; who therefore was plagued by GOD, by a ſudden guſhing out of his bowels on the ſtoole. *In lyke manner, as Maldonat the Ieſuit, and manie others teſtifie, Innocent the firſt* held, that the Euchariſt was neceſſarie to Infantes, vnto their ſalvation, as well as Baptiſme. Which errour infected the whole *Romane* Church vnder him. For this errour (*ſayeth Maldonate*) bare ſway in the Church for

Lib. 1. contra hereſ. c. 4. Edit. Pariſ. 1534. Plat. in vita Liberii Tur. l. 2. de Eccl. c. 103. Cuſ. conc. l. 2. c. 6. 5.

Mald. in Ioh. 6. 53. & Eſpenc. l. 2. de ador. Euch. c. 12.

for the ſpace of 600 years. *Of the fore-named Honorius alſo who was a Monothelite, ſayeth their owne Canus:* Howſoever other Popes might bee excuſed from Hereſie, yet I ſee not how *Honorius* (*ſayeth hee*) can bee fred from this guilt, whom *Pſellus, Tharaſius, Epiphanius, Beda, Adrian*, and *Agatho*, (both Popes) and the ſeaventh generall Councell, hath branded with the note of Hereſie. *Celeſtinus* alſo erred, (*ſayeth Alfonſus*) in the matter of Matrimonie. Neyther was this errour of *Celeſtinus* ſuch as ought to bee imputed onlie to negligence. So that wee can ſay, that hee erred onelie as a private perſon, and not as Pope, (*ſayeth hee*) becauſe this *definition* of *Celeſtinus* was to bee had in the olde Decretals, which I my ſelfe both ſaw and read, (*ſayeth Alfonſus fore-ſayde.*) And to ſay, that when the Pope erreth obſtinatelie in the Fayth, that then hee ceaſſeth to bee Pope, and ſo the Pope can not bee an Hereticke, it is,

Can. loc. Theol. l. 6. c. 8.

Alf. l. 1. contr. c. 4. edit. Pariſ. 1560.

C. Lan dabilē, & titulo, De converſione fidelium. Edit. Pariſ. 1534.

(*ſayeth hee*) in a ſerious matter, but to jeſt, or mocke.

SECT. III.
Of the Pope's Supremacie.

The ſtate of the Queſtion.

THE Queſtion is not of the Primacie of Order, which *Peter* had amongſt the Apoſtles, as alſo the Biſhop of *Rome* had of olde amongſt the foure Patriarchs of the Chriſtian Church; which wee oppoſe not; but onelie of Supremacie of Power and Iuriſdiction, which the *Romaniſtes* alleadge *Peter* alone had over all the reſt of the Apoſtles, and whole Church of CHRIST: and conſequentlie which (they ſay) the Biſhop of *Rome* onlie, as *Peter*'s Succeſſour, hath, and juſtlie doeth clayme to haue, over the other Apoſtles Succeſſoures, and whole Church in lyke manner, as ſole Monarch, Vniverſall Biſhop, Head, Husband, and Foundation of the Church, (as *Bellarmine* calleth him.)

Bellar. l. 2. de Pont. c. 31.

him) from whom all Eccleſiaſticall power to others is onlie deryved, and to whom to bee ſubject, is to everie Chriſtian of the neceſſitie of Salvation.

Firſt then, wee denye that ever *Peter* had anie ſuch Supremacie. And tho it were, *Bellarmine* granteth, that by no Scripture it can bee proven, that the Biſhop of *Rome* is the Succeſſour of *Peter* in particular at all: let be then in this pretended Prerogatiue. Bell. l. 2. de Pont. c. 19. §. At vero, &c.

Our Argumentes are theſe following.

1. Authoritie of Scripture.

ACTS 8. 14. *Now when the Apoſtles that were at Hieruſalem heard that Samaria had receaved the Word of GOD, they* ſent *vnto them Peter and John.* 1.

Whence wee inferre onlie, That they who ſent him, were equall with him; and, that hee had no ſupreame dominion over them.

For albeeit that Miſſion importeth not ever a ſubjection, or imparitie of him who is ſent, and of his ſender, (as in the ſending of the Sonne, and holie Ghoſt) yet it excludeth ever a domination, and majoritie in him who is ſent, over them who ſende him. Therefore *Peter* heere pleadeth no exemption from going, in regard of his ſupremacie over the reſt, as the Pope would doe in the lyke caſe, and count it too bolde ſaucineſſe, if anie preſumed to ſende him in lyke manner, to confirme newe converts in anie forraygne Countrey.

GALAT. 2. 11. *But when*
2. *Peter was come to Antioch, I with-ſtood him to the face,* (or *in the face*, as the *Rhemiſts* tranſlate) *becauſe hee was to bee blamed.*

Vpon which wordes, ſayeth the ordinarie Gloſſe, and *Lombard*, Maſter of Sentences, hee reſiſted him as his equall; which hee would never haue beene bolde to doe, except that hee had knowne, that he was

was no wayes inferiour, to wit, in Iuriſdiction, or power, as *Cyprian* witneſſeth, altho in primacie of place, as *Iunior*, or the laſt called Apoſtle. The lyke to doe to the Pope, no mortall man may doe, by their Canon Lawe, altho hee leade innumerable people to Hell with himſelfe; becauſe he is judge of all men, but to bee judged of none, (ſayeth the Canon Law.)

Cypr. lib. de unit. Eccleſ.

Dist. 9 c. Si Papa.

2. COR. 11. 5. *For I ſuppoſe, I was not a whit behinde the verie chiefeſt Apoſtles.* (Or, *in nothing inferiour*, as S. *Ierome* ſhoweth.) Which the *Rhemiſts* tranſlate fraudulentlie, *I haue done nothing leſſe.* 3.

Vpon which wordes, S. *Chryſoſtome* telleth vs, that it was in particular with *Peter*, that hee made this compariſon, denying anie Inferioritie to him, in power and calling. Therefore, S. IEROME on GALAT. 2. bringeth in S. *Paull*, comparing himſelfe in this ſorte with S. *Peter*; *I am nothing inferiour to him*; *for wee*

are eſtabliſhed in the Miniſterie, by one, and the ſame GOD, (ſayeth hee,) Which the Ieſuit *Iuſtinian* alſo, in his Paraphraſe, maketh to bee the ſelfe ſame meaning.

So that firſt, then, if moe than one were chiefe, then one was not the ſole and onelie chiefeſt aboue all the reſt. And next: If *Paull* was in nothing inferiour to *Peter*, then *Peter* had no ſupremacie of power aboue *Paull*, nor anie of the reſt.

1. EPHES. 5. 23. *For the huſband is the head of the wyfe, even as CHRIST is the head of the Church: and He is the Saviour of the bodie.*

Note, then, that as an husband will bee onelie Head, and haue no Subſtitute in his place, to bee with his wyfe vnder him; no more will CHRIST (who is a jealous GOD) haue anie other Head or Husband over His Church, vnder Himſelfe, but Himſelfe. Wherefore alſo, (ſayeth *Auguſtine*) if that man bee the head of the Church, by

Aug. de agone Chriſtiano, c. 30.

by whoſe taking of fleſh vpon Him, Hee was made the Word, and did dwell amongſt vs; then it followeth, That all the reſt of the Saynctes, (none excepted) are but onelie Members, by whome the Church is perfected, and accompliſhed. Which thing moved *Gregorie* to call that Title, [*The head of the Church*] a moſte bolde and ambitious Title for anie Churchman to aſſume; ſaying vnto *Eulogius* Biſhop of *Alexandria*, concerning *Iohn* Patriarch of *Conſtantinople*, who would haue vſurped the ſame: By the pryde of this ambitious Title, (ſayeth hee) hee is bolde, to ſubject vnto himſelfe, all the members, who coheare to *one onlie Head*, to wit, CHRIST Himſelfe.

Greg. l. 4. ep. 36. ad Eulogium

EPHES. 1. 22. *And gaue him to be Head over all thinges to the Church, which is his bodie.* 5.

And agayne, EPHES. 4. 4. 5. *There is one bodie,* —— *and one Lord*, &c.

Remarke,

Remarke, then, that the Scripture borroweth this ſimilie from an humane bodie; therefore in explication thereof, wee muſt adheare thereynto. Firſt, therfore, it will followe, That if anie other beſide CHRIST may bee called *the head of the Church*, then it ſhould haue two heads at once; and ſo ſhould bee a bodie moſte monſtrous. Next: If anie may bee called the head of this bodie, then the Church may bee called the bodie of ſuch an head; which were moſte abſurd, and blaſphemous. Laſt, in reſpect ſimilitudes carry reciprocation, then it would follow, if the Church in this, bee lyke an humane bodie, then an humane bodie in this, may bee lyke the Church; and ſo ſhould admit two heads, one principall and perpetuall, and another ſubalterne and temporarie; which were moſte abſurd: as one kingdome to admit two kinges, and one houſe two maſters; where as the verie prime Apoſtles were onelie

Stew

Stewardes in CHRIST'S Houſe; as ſo they call themſelues. 1. Cor. 4. 1.

1. COR. 1. 12. *Everie one of you ſayeth, I am of Paull, and I of Apollo, and I of Cephas, and I of CHRIST. Is CHRIST divyded? was Paull crucified for you? or were yee baptized in the name of Paull?* 6.

Vpon which wordes ſayeth Pope *Gregorie* to *Iohn* Patriarch of *Hieruſalem*, who would bee called Head of the Church: Surelie the Apoſtle *Paull*, when hee heard that ſome ſayde, I am *Paull's*, and I *Apollo's*, and I of *Cephas*, moſt vehementlie abhorring this renting of our LORD'S Bodie, by which His Members did, in a manner, couple themſelues to other heads, cryed out, ſaying, Was *Paull* crucified for you? or were yee baptized in *Paull's* name? If therefore hee eſchewed, that the members of the LORD'S Bodie (ſayeth hee) ſhould particularlie bee ſubjected vnto certayne other heads beſide CHRIST, altho they were Greg. ep. 18. ad Iohan. Conſtant.

were Apoſtles, what wilt thou bee able to anſwere at the ſtrayt tryall of the laſt judgement, to CHRIST the Head of His VniverſalChurch, who preaſſeſt, by the Title of *Vniverſall Biſhop*, to ſubject all theſe His Members vnto thee?

Note, then, that this Supremacie was long agoe oppoſed by the primatiue Biſhops of *Rome*, and even by this Text: and neyther *Cephas*, nor anie Apoſtle, claymed anie ſuch thing, as to bee head of the Church: which none can bee, but Hee that was cructfied for His Church; and ſo is the Saviour of His Bodie: and in whoſe NAME the Members thereof are baptized.

Ephes. 5. 23.

7. IOH. 3. 29. *Hee that hath the Bryde, is the Brydegroome*: and therefore *I haue eſpouſed you to one huſband, that I may preſent you as a chaſte Virgine to CHRIST*, ſayeth the Apoſtle, 2. COR. 11. 2.

Note, then, that hee can not bee called the Churches Brydegroome,

groome, or husband, but hee that oweth Her, and hath right to Her by His Blood; which is CHRIST onlie. And therefore, beeing a chaſte Virgine to one, ſhee hath not moe husbandes. Wherefore, (ſayeth BERNARD to POPE EVGENIVS) call not His beloved Spouſe, thyne, but His: thou challenging nothing as proper to thee over Her. Therefore alſo ſayeth their owne *Ferus*, of the *Baptiſt*: otherwyſe, how ingrate ſhold *Iohn* haue bene to ſuch a Benefactour, as to vſurpe Her as his, who was eſpouſed to another? Even the Soules of the Faythfull.

Bern. epiſt. 237.

Ferus in Ioh. 3. 29.

2. *Witneſſing of Antiquitie.*

THE reſt of the Apoſtles, were the ſelfe ſame that *Peter* was; endewed (ſayeth *Cyprian*) with alyke fellowſhip, both of Honour and Power. And it is Satanicall pryde, (ſayeth *Gregorie*) by an arrogant Title of HEAD, ſo to ſubject all CHRIST'S Members to one man; which cohereth to one onelie

Cyp. l. de unit. Eccleſ.

Greg. l. 4. ep. 36. See alſo concil. Carthag. 3. c. 26

And Greg. in lob. 38. c. 9 onelie Head, CHRIST IESVS onelie.

3. *Confession of partie.*

Cusanus de concordant. cathol. c. 13. l. 2. Cajet. comment. p. 278. cited by Catharius in indice errorum Cajet. Rhen. cited by Alf. de Castro, verbo, Papa. WEE knowe (sayeth Cardinall *Cusan*) that PETER receaved no more power from CHRIST, than the other APOSTLES; and CHRIST woulde not haue the reſt of the APOSTLES ſubject to PETER; but to bee all alyke BRETHREN, (ſayeth Cardinall *Cajetane*.) Neyther was the Biſhop of *Rome* appoynted by GOD to bee aboue other Biſhops. And this was *Tertullian*'s opinion, (ſayeth *Beatus Rhenanus*.)

CHAPTER III.

Of the Churches worſhip.

SECT. I.

That Prayers, and all publicke worſhip, ſhould bee in a knowne tongue.

The

The ſtate of the Queſtion.

WEE contravert not, in what Language one may pray to GOD in private, ſo that they vnderſtand the ſame, and, as the Apoſtle ſayeth, that they pray in the Spirite, and with vnderſtanding: but the queſtion is, Whether Prayers, or anie other parte of GOD'S publicke Worſhip, wherein one or moe ſpeaketh before the people, ſhould bee in a language vnknowne to the people, as the Councell of *Trent* appoynteth. And if the people themſelues ſhould bee taught to recite in their devotions, the PATER NOSTER, CREED, and ſuch lyke, in the Latine tongue, whereof they haue no vnderſtanding. This wee altogether denye, becauſe of theſe SCRIPTVRES following.

Seſſ. 6. cap. 8. can. 9.

1. Authoritie of Scripture.

PSAL. 47. 7. *GOD is King of all* 1.

of all the earth: Sing prayſes to Him with vnderſtanding.

Vpon which wordes, according to the vulgar tranſlation, which hath, SING WYSELIE, the interlinearie hath, SING WITH VNDERSTANDING, For according to *Auguſtine's* wordes, (ſayeth the ordinarie Gloſſe) no man doeth that wyſelie, which hee vnderſtandeth not. Therefore, (ſayeth *Carthuſian*) ſome ſing and alſo praye vnwyſelie; of whom the LORD by the Prophet ſayeth, *This people draweth neare vnto mee with their lippes, but their heart is farre from mee.* And ſuch prayſing or prayer is vnfruitfull, according to that of the Apoſtle, *If I ſhould pray with my tongue onelie, my mynde is without fruit.* Therefore hee ſubjoyneth, *I will pray in the Spirit, and I will pray with vnderſtanding alſo: I will ſing in the Spirit, and I will ſing with vnderſtanding alſo.* Which, howe wholeſome and fruitfull a thing it is, (ſayeth *Carthuſian*) the Apoſtle manifeſteth, ſubjoyning, *In the Church*

Church I had rather ſpeake fiue words with Vnderſtanding, than ten thouſand in an vnknowne tongue. Elſe, for a reaſonable ſervice, (which is requyred ROM. 12) an vnreaſonable ſervice ſhould bee offered vp: and for the Calues of the lippes, the lippes of Calues, as it were.

Wherefore alſo Cardinall *Contarenus* affirmeth, That the ſimple people praying in an vnknowne tongue, wanteth that fruit, (ſayeth hee) which they would reape, if they vnderſtoode thoſe Prayers which they vtter: for ſo they would in a ſpeciall manner bende their ſoule and mynde to GOD, that they might obtaine from Him, that which with their mouthes they ſpeciallie deſire; and would bee more edified by the Godlie vnderſtanding of thoſe Prayers which they vtter. In Cat. techeſi interrog. ultima.

1. COR. 14. 15. *What is it, then? I will pray with the Spirit, and I will pray with the vnderſtanding alſo: I will ſing with* 2.

the

the Spirit, and I will ſing with the vnderſtanding alſo.

VERS. 16. *Elſe, when thou ſhalt bleſſe with the Spirit, howe ſhall he that occupyeth the rowm of the vnlearned,* (or *vulgar*, as the *Rhemiſts* tranſlate) *ſay Amen, at thy giving of thankes, ſeeing hee vnderſtandeth not what thou ſayſt?*

VERS. 18. *I thanke GOD, I ſpeake moe tongues than yee all: yet in the Church I had rather ſpeake fiue wordes with vnderſtanding, that by my voyce I might teach others alſo, than ten thouſand wordes in an vnknowne tongue.*

Out of all which, I reaſon thus. The worſhip of GOD ſhould bee performed the beſt way, and moſt fitteſt to edification. But this beſt and fitteſt way, is, that the ſame ſhould bee performed in a knowne tongue: therefore in a knowne tongue ſhould the worſhip

ſhip of GOD bee performed, whether it bee exhortation, prayer, or thankſgiving, all which the Apoſtle enumerateth.

Vpon which Text, therefore, (*ſayth Sedulius*) the Apoſtle would rather ſpeake a few words, cleare to a right vnderſtanding, than innumerable wordes, that were obſcure and vnknowne, and edifie not the hearer: becauſe a few words with profit, are better nor manie which profit not.

So lykewyſe, (ſayeth *Haymo*) Elſe, how ſhall the hearer anſwere by the confirmatorie word which is called AMEN, ſeeing heevnderſtandeth onlie his owne language, but vnderſtandeth not that vnknowne tongue whereby thou ſpeakeſt?

In lykemanner, (ſayeth their owne *Lyra*) the Apoſtle heere ſhoweth, in publicke prayer, if the people vnderſtand the Prayer or bleſſing of the Prieſt, the better they are brought to GOD, & anſwere the more devotelie, AMEN. Elſe, the ſimple people wanting

wanting vnderſtanding, profit little, or nothing. For which cauſe, (ſayth hee) the Bleſſings, and all other common Service in the primitiue Church, was performed in the vulgar tongue. Yea, (ſay the *Rhemiſtes* themſelues) when a man prayeth in a ſtrange tongue, which himſelfe vnderſtandeth not, it is not ſo fruitfull for inſtruction to him, as if hee knewe particularlie what hee prayed.

2. *Witneſſing of Antiquitie.*

Ambr. in 1. Cor. 14. IF yee meete together (*ſayeth Ambroſe*) for the edifying of the Church, then thoſe thinges ſhould bee ſpoken, which the hearers may vnderſtand: for what profiteth it that one ſhould ſpeake with a tongue which himſelfe onlie vnderſtandeth, and hee who heareth profiteth not thereby? *The ſame doth* Chryſoſtome *affirme:* Chryſ. hom. 18. in 1. Cor. *and beſide the fore-named Fathers,* Sedulius *and* Haymo, *on the place foreſayde.*

3. *Confeſſ*

3. *Confeſſion of partie.*

OVT of this doctrine of *Pauls*, (*ſayeth Cajetane*) it is collected, That it is better for the edifying of the Church, that publicke prayers which are ſayde in the peoples hearing, bee ſayde in a vulgar tongue, knowne to the people and Clergie, rather than in Latine. Whence it was, (*ſayeth Caſſander*) that the canonicall Prayers, and ſpeciallie the words of conſecration of the Bodie and Blood of our LORD, the Ancients did ſo reade it, that all the people might vnderſtand, and ſay thereto, AMEN. *Yea, their late* Eſtius, *Profeſſor in* Duay, *graunteth, that in it ſelfe it is good that all diuyne ſeruice bee performed in the tongue which people vnderſtand:* for this tendeth greatlie to their edifying, *ſayeth hee*) as this place proveth well. Therefore ſayde Pope *Iohn* the eyght, in his Epiſtle to the Prince of *Moravia*; It is not agaynſt ſound Fayth or Doctrine, whether

Card. Cajet. in 1. Cor. 14.

Caſſand. liturg.

Eſtius in 1. Cor. 14.

Extat apud Baron. tom. 10. anno 880.

sect. 10. epist. 147. Ioh. 8. whether to celebrate the Masse, or to reade the Gospell, or the sacred Lessons of the Olde and New Testament, beeing well translated; or to sing the other Divyne Service: because Hee that made three principall Languages, the HEBREW, GREEKE, and LATINE, made also all others, to His owne Prayse and Glorie.

SECT. 2.

Of the invocation of Saynćts, and Angels.

The state of the Question.

THE Question is not, whether Saynćtes departed, out of their aboundant charitie, doe generallie praye for vs, and the whole Church militant; for this wee oppose not: but whether wee should pray to them, as the Councell of *Trent* appoynteth. And not onlie to intercede for vs, that wee may get grace from GOD, or mercie; but also joyneth them with GOD; and seeking from them,

Sess. 9 sub Pio 4

them Bleſſinges, and helpe, as the *Rhemiſtes* profeſſe (on REV. 1. 4) they doe, from the Virgine MARIE, and the Saynćts. Which to bee lawfull, wee altogether denye; having clearlie for vs theſe reaſons following.

1. Authoritie of Scripture.

PSAL. 65. 2. *O Thou that hearest Prayer, vnto thee ſhall all fleſh come:* that is, All ſorts of perſons, (ſayeth *Auguſtine*) rich and poore, great and ſmall, *Iew* and *Gentile*. I.

Where remarke, that Hee to whom wee muſt come by prayer, muſt haue that propertie, that Hee heareth prayer: And therefore, becauſe the LORD onlie hath this propertie, for this cauſe, according to the PSALMIST, all fleſh ſhould come to Him onlie.

Wherefore, (ſayeth *Bellarmine*, concerning vocall prayers) to know the prayers, which at one and the ſame tyme are made in moſt diſtant and diverſe places, is requyred true Ubiquitie: Which *Bell. l. 1. de Sanctis c. 20. § Alii dicũt.*

See also Iob 14.21 & Eccl. 9.5 & Aquinas thereanēt, 1 part q. 12. art. 8 § Ad quartum. See 1. King. 8. 39.

wee believe not to agree (sayeth hee) to the spirits eyther of Men or Angels. And concerning those that are mentall, hee sayeth in that same place; Neyther Angels, nor blessed Soules, altho they were present, can by their nature know our prayers, (sayeth hee) when we pray onlie in thought, seeing it is GOD onelie, who knoweth, and is the searcher of the heart.

And as for that imagination of theirs, of the Sayncte s, or Angels, their beholding of all thinges in the essence of the holie Trinitie, wee may justlie say, That this Mathematicall Glasse, which some of the doating Schoole-men set in Heaven, for soothing their superstition, hath beene long agoe, in respect of the brittlenesse of it, beaten all in pieces. For I aske of them; Whether this Glasse doeth represent all things to the Sayncts, and Angels, or such thinges onelie, that are the Prayers of men on earth? If all, then their knowledge shoulde bee as infinite as GOD'S is, and nothing, no, not the

the day and houre of Iudgement, ſhoulde eſcape their knowledge. For MATTH. 18. 10. it is ſayde, that the Angels allwayes beholde the Face of the Father which is in Heaven; and yet they knowe not when the Day of Iudgement ſhall bee, MARKE 13. 32. If one lie the Prayers of men on earth, then this were as much, as firſt they came onlie to the knowledge of GOD, and then GOD did reveale them to ſuch or ſuch a Saynct, that is invocated; and then theſe agayn did reveale them backe to GOD: which is moſte ridiculous. Beſides; Who ever revealed vnto them, or gaue them ſuch aſſurance, That there is ſuch a revelation in Heaven? And if they haue no Word of GOD for it, but their owne dreames, with alyke facilitie it is rejected, as it is affirmed. For *Scotus* vpon *Lomb. in 4. diſt. 45. q. 4.* ſayeth, That no ſuch revelation followeth vpon Beatitude neceſſarilie, (as alſo doeth *Biell in can. Miſſæ, lect.* 31.) But *Bellarmine* goeth farder, and

præſuppoſeth, that if the Saynćts ſhould haue neede thus of a newe revelation, the Church would not ſo boldlie ſay vnto all the Saynćts, PRAY FOR VS; but would ſometymes intreat GOD, That Hee would reveale our Prayers vnto them. *Bell. de Eccleſ. triumph. lib. 1. cap. 20.*

2. ROM. 10. 14. *Howe ſhall they call vpon Him, in whom they haue not believed?*

But to aſſume, we muſt only beliene in God: therfore, onlie incall vpon GOD. Nowe, that wee muſt onlie believe in GOD, beſide Scripture cited on the margents, Antiquitie telleth vs, *Gregorie Nazianzen* ſaying, That this is proper onelie to GOD. And *Cyprian*, (or, as others will haue it, *Ruffinus*, vpon the firſt Article of the CREED) ſaying, By this ſyllabe of præpoſition, IN, the Creator is diſtinguiſhed from the creatures. So that when Fayth is expreſſed in the DEITIE, it is ſayde, *I believe* in God *the Father*,

Iohn 14. 1. Ierem 17. 5. Greg. Nazian. Orat. 37. Ruffin in expoſit. Symboli.

ther, and in *JESVS CHRIST His Sonne, and* in *the holy Ghoſt:* But when ſpeach is of the creatures, or of myſteries, the præpoſition IN is not added: as, wee ſay not, *I believe* in *the holie Church*; but, *I believe the holie Church*. So alſo ſayeth *Aquinas*, By this where hee ſayeth; *Believe alſo in me*, our Saviour teſtifieth, that Hee is true GOD. For altho wee may believe a man, who is a creature, yet wee ought to believe in none, but in GOD onlie. Therefore alſo ſayeth *Lombard*, It is another thing to believe in GOD, another thing to believe Him, and another thing to believe that Hee is. For the Devills believed Him, but not in Him: and wee believe *Paull* and *Peter*, but not in *Paull*, nor in *Peter*, (ſayeth hee.) Wherefore, wee conclude, If wee may no wayes believe in *Paull*, nor in *Peter*, who are Saynctes departed; then, by this place of Scripture, wee may no wayes incall vpon them.

Aquin. in Ioh. 14. 1

Lomb. in Rō. 4. 3

them. For no man incalleth vpon anie, (ſayeth *Cornelius à Lapide*, the *Ieſuit*) in whome hee doeth not belieue, and from whom hee hopeth not for helpe and relieſe at their handes.

A Lapide, in Rō. 10.

3. PSAL. 50. 15. *Call vpon Mee in the day of trouble: I will deliver thee, and thou ſhalt glorifie Mee.*

Loe heere GOD'S owne direction, to call vpon Him onelie; with His gracious Promiſe of Deliverance, for our encowragemen; and that to Him onelie belongeth the Religious Worſhip both of Prayer and Prayſe, whereby Hee is glorified by vs. Whereas on the contrarie, GALAT. 4. 8. the Apoſtle rebuketh them who did ſervice to them, which by nature were not GOD'S: and therefore vſeth the worde ἐδουλευσατε: Of which ſort of ſervice in Religious Worſhip, none can denye Prayer to bee.

4. LVKE 11. 2. *And hee ſayde to*

to them, When yee pray, ſay, Our Father, which art in Heaven.

Remarke, then, that our Saviour directeth vs, to pray to Him onelie, who is Creator, and of the Divine Nature: and not to praye to anie Sayncт, or Angell, who are of a created nature. Therfore, vnder the name of FATHER, their owne *Maldonate*, the *Ieſuit*, will haue the whole Divine Nature comprehended, as it comprehendeth Father, Sonne, and holie Ghoſt; ſaying, I approue rather the opinion of others, who will haue the whole Trinitie heere to bee called FATHER, than theirs, who take the worde perſonallie. And hee proveth it to bee ſo; Becauſe the whole Trinitie is our Father, in regarde of creation, preſervation, redemption, and regeneration, &c. Yea, Prayer is ſuch a principall parte of Divine Service, incommunicable to anie other, that it is vſuallie put for the whole, as *Ier.* 10. 25. *Ioel* 2. 32. *Act*

Maldon. in Math 6.

Math 4. 10

32. *Act.* 9. 14. 1. *Cor.* 1. 2. And the publicke place of GOD'S Worſhip hath from thence its denomination, of *The Houſe of Prayer*, ISAI. 56. 7. MATTH. 21. 13.

5. ROM. 8. 5. *But yee haue receaued the Spirit of Adoption, whereby wee cry*, ABBA, FATHER.

So lykewyſe GAL. 4. 6. *And becauſe yee are ſonnes, GOD hath ſent foorth the Spirit of His Sonne into your heartes, crying*, ABBA, FATHER.

Aug. epiſt. 105. Whence wee inferre, as *Auguſtine* ſhoweth, That as the Spirit of Fayth teacheth vs, rightlie to belieue; So the Spirit of Prayer teacheth vs rightlie howe to pray. But ſo it is, that the Spirite of Prayer, called heere *The Spirit of Adoption*, teacheth vs to pray to GOD onelie, as our Father: and ſo, to come to Him not as ſubjects by Courteours to a King; but immediatelie, as children

dren to a loving father: Becauſe (ſayeth *Eſtius*) this is the priviledge of the ſonnes of GOD, to call GOD their Father, both by CHRIST'S example, the naturall Sonne of GOD, who in the Goſpell eyther teaching or praying, called GOD His Father, as lykewyſe by His precept who teached vs to pray thus, *Our Father*, &c. *Eſtius in Rō. 8.*

Therefore, for Prayer to GOD onelie, wee ſee, that wee haue the direction of the whole Trinitie, GOD the Father teaching vs ſo to doe, PSAL. 50; GOD the Sonne, LVKE 11; and GOD the holie Ghoſt, ROM. 8; beſide the example of CHRIST, and all the Saynćts before vs.

To which doctrine and practiſe, how farre that of Poperie is contrarie, is more now than evident, and wherein they are come to ſuch a hight of impietie, as the Ieſuit *Mendoza* hath of late ſet foorth this as a Probleme, *Whether it is more profitable to vs to invocate the Name of IESVS, or the name of Marie?* to which hee anſwereth, *Fran. de Mēdoza in viridario vtriuſque eruditi-*

tionis, sacra & pro phana lib. 2. probl. 3.

thus, Now (*sayeth hee*) without anie ambiguitie, more plainlie I decyde the whole matter, thus; & I say, Let it bee so, that the favour and authoritie which CHRIST hath with GOD, be greater than the Virgins; yet notwithstanding the blessed Virgine is more easilie moved with our prayers, sometymes, nor Christ is: and therefore the patrocinie of the mother, is more present, or readie, sometymes, vnto vs, than the patrocinie of the Sonne. And this opinion hath both authoritie, reason, and experience for it (*sayeth hee*) Wherefore also in the fourth Probleme of that same booke, hee affirmeth, That the Virgine *Marie* is to bee worshipped with that higheſt degree of worshipp which they call *LATRIA*, in respect of the dignitie of her motherhood, which belongeth to the order of hypostaticall Vnion: bee reason of which vnion, (*sayeth hee*) the worshipp of *LATRIA* is due to CHRIST'S humanitie; and therefore to all other things which belong to that order of vnion.

As for the invocation of Angels, tho the preceeding arguments doe ſufficientlie militate againſt anie ſuch, yet beſide them, wee joyne this which concerneth the ſame in particular.

COLOS. 2. 18. *Let no man beguyle you of your reward* (or ſeduce you, as the *Rhemiſtes* 6. tranſlate) *in a voluntarie humilitie, and worſhipping of Angels.*

Vpon which words S. *Chryſoſtome* commenting, hee ſhoweth what this worſhipping was, to wit, the making of them interceſſours betweene GOD and them, counting it too prowde a boldneſſe, immediatelie to goe to God, or to Chriſt to interceed for them, and therefore they prayed vnto the Angels, that they would mediate at GODS hand for them. Which the Councell of *Laodicea* condemned as Idolatrie, & therefore ſayeth *Theodoret.* The councell which conveaned at *Laodicea*, which is the Metropolitane citie of *Phrygia*, did prohibite by a Law, that they ſhould not PRAY

Concil. Laod. cā 35

Theod in Col 2

to Angels, (Loe there the worſhip in particular) So that it is an ydle ſubterfuge for *Romaniſtes*, to ſay, that divyne adoration, or one ſort was onelie prohibite, ſeeing the Text is general, inhibiting all worſhip, & conſequentlie invocation. Which invocation alſo of Angels, *Ireneus* in lyke manner did teach to bee farre from the practice of the true Church of CHRIST in his dayes. And *Auguſtine* ſhoweth, that they who thus did worſhip Angels, were accounted Heretickes, and therefrae called *Angelici*.

Iren. l 2. cap 57
Alſo Aug. de Vera Relig. c. 55
Aug. hæreſ. 39

2. *Witneſſing of Antiquitie.*

HAue Chriſt alone before your eyes, and His Father, in your prayers, being enlightened by the Spirit (ſayeth *Ignatius*.) Alſo all prayers and ſupplications, and interceſſions, and thankſgivinges, are to bee ſent vp to GOD the LORD of all, (ſayeth *Origen*) by the high Prieſt who is aboue all Angels

Ignat Ep. 6. ad Philadelp
Origē contr. Celſum.

Angels, beeing the living Word, and GOD. And as for the Churches practise, the names of the Saynctes are in their owne ordour rehearsed amongst vs, (sayeth *Augustine*) but they are not invocated by vs.

lib. 5. p. 230

Aug. lib. 22 de civit. DEI c. 10

3. *Confession of partie.*

NOthing of this was delyvered or taught (sayeth *Eckius*) in the Scriptures of the Olde Testament, and in the New Testament also, the Apostles nor Evangelists, neyther by word nor writ, (that is, Scripture nor Tradition) left anie such thing behinde them, that the Saynctes should bee prayed vnto. And it is to bee confessed, (sayeth *Cassander*) that manie & great errours through the pretext of the intercession and merits of Saynctes, haue invaded the mynds and manners of the vulgar, wherevnto also the inconsiderat wrytings and sayings of learned men haue given occasion, and fostered their errour. For first, wicked men continuing

Eck. enchirid. de vener sanct. c. 15

Cassand. cōsult art. 21

tinuing in their wickedneſſe hath believed that by the onelie interceſſion and patrocinie of Saynctes, they ſhould get pardon and grace from GOD at hand, which pernicious opinion alſo ſo farre as might bee, hath beene confirmed by counterfeyt miracles

Another errour is, that men who are not wicked or otherwyſe good, haue made choyſe vnto themſelues of certayne Saynctes as their Patrons and Defenders, and haue plaeed more confidence in their merits and interceſſion than in Chriſts merite, and ſo, having obſcured that office of Chriſts onlie advocation, they haue in place thereof ſubſtitute the Saynctes, and inſpeciall the Virgine *Maries* advocation.

Biel in can Miſſe Lect. 8

Yea, there hath not wanted famous men (meaning BIEL and others) who affirme, that in the Virgin *Marie* that is accompliſhed which *Aſſuerus* promiſed to *Eſther*, to giue her the halfe of his Kingdome, and that even ſo of the Kingdome of GOD (which conſiſteth

ſiſteth of juſtice and mercie) the LORD hath given to *Marie* mercie, retayning juſtice to Himſelfe, whence are theſe Titles given to her, Queene of Heaven, and Queene and Mother of mercie.

What ſhall I ſay, when thorow the whole Pſalter, everie-where the Name of the LORD is found changed into the name of our Ladie, yea, it is come to that hight, that even CHRIST now raygning in Heaven is made ſubject to His Mother, whence in the Churches this is ſung to her, ſaying, *Command our Redeemer.*

Thirdlie, ſome are ſeene to attribute to the merits of Saynctes, the verie power of Sanctification and Redemption, which is onelie proper to Chriſt God and Man, and of whoſe fulneſſe wee all haue receaved. (all this ſayeth *Caſſander*)

SECT.

SECT. 3.

Of the worshipping of Images.

The state of the Question.

WEE acknowledge the civill vse of Images, as freelie as the Church of *Rome*; to wit, the vse that is made of them in the common societies of men, out of the appoynted places of GOD'S solemne worship, for ornament, and historicall vse. But to represent GOD by anie Image, wee count it vnlawfull; and to worship the Images of CHRIST, or of Saynctes, with anie religious adoration, as the Councell of *Trent* decreeth them to bee, and to bee kissed, and fallen downe before, wee oppose, as most grosse Idolatrie: Especiallie, seeing all the Schoole-men, allmoste, (sayeth their owne Bishop *Pereſius*) doe teach, That the Images are to bee worsh-

Seſſ. 9 ſub Pio 4

Pereſ. de tra dit. part. 3

worſhipped, with that ſelfe ſame worſhip, as thoſe whom they repreſent. And, that the Images of CHRIST, and the Saynctes, are to bee worſhipped properlie, (ſayeth *Bellarmine*) that is, as they are conſidered in themſelues; ſo that the worſhip ſtayeth it ſelfe in the Image: For if the Image (ſayeth hee) were not to bee worſhipped but improperlie, to wit, becauſe before it, or in it, or by it, that which it repreſenteth is adored, then ſurelie it might bee ſimplie denyed, that Images ſhould bee worſhipped at all. And as for ſuch ſubtile diſtinctions, whereby they would palliate their Idolatrie, they are ſuch, (as *Bellarmine* himſelfe ſayeth of ſuch) which neyther themſelues vnderſtande who haue broached them, and farre leſſe the vnlearned people.

Aquin. part. 3 q. 25. art. 3. Alex. part. 3 q. 30. art. vlt. Azor. inſtit. moral. t. 1. l. 9. c. 6 Bonauent. & alii in 3. ſent. diſt. 9. Bell. l. 2. de imag. c. 21. & 23. So Cabrera, in 3. Thomæ, quæſt. 25. art. 3. diſp. 2. num. 34. 35. Bell. l. 2. de imag. cap. 22. §. 4°. So Pereſ. de tradit. part. 3.

So that

So that it is more than manifeſt, (ſayeth their owne *Caſſander*) than can bee expreſſed by words, that the worſhip of Images, is come to that hight of adoration, that the verie *Paganes* themſelues haue given to their Idoles. Neyther is their excuſe of anie worth, (ſayeth hee) which ſome vſe to pretende, That they giue this worſhip not to the Images, but to them whom they repreſent: For this colour the *Paganes* alſo vſed for their Idolatrie, as wee ſee in *Arnobius*. (ſayeth hee) Yea, people are ſo affected to them, (ſayeth their owne *Biell*) that they thinke ſome divine grace, or holineſſe, doeth reſide in them, by which they are able to worke miracles, and giue cures: and for that cauſe they worſhip them, and goe in pilgrimage to them.

Caſſand. conſult. de imag. art. 21

Seeal ſo Aug l. 3. de doctr. Chriſt cap. 7. Biel in canon Miſſa lect. 49

Our Argumentes, then, firſt, againſt the repreſentation of God by anie image; and next, againſt adoration of anie Image, are theſe.

1. Author

1. Authoritie of Scripture.

ISAI. 40. 18. *To whom will yee liken GOD? Or what likeneſſe will yee compare vnto Him?* 1.

Wherevpon ſayeth *Ierome*, To whom will yee liken GOD? Or what image will yee make to Him, who is a Spirit, in all, and everie where? *&c.* Lykewyſe, ſayeth *Peruſin* (an *Auguſtine* Eremite, and Profeſſor of divinitie) By theſe words is refuted and rejected the raſhneſſe of men; yea, their madneſſe and ignorance, (ſayth hee) who dare bee bolde to repreſent GOD by anie image, or reſemble Him by anie ſimilitude: ſeeing the Majeſtie and Eſſence of GOD is inviſible, and incomprehenſible.

Vpon which words of the Prophet, in lyke manner, ſayeth *Pintus*, a *Portugall* Frier; Seeing GOD is a Spirit, who filleth all places, how can yee reſemble Him by anie graven Image? Or what

what lykeneſſe can yee make vnto Him?

2. ROM. 1. 23. *And they changed the glorie of the incorruptible GOD, into the ſimilitude of a corruptible man.*

Vpon which words ſayeth *Origen*; It is not to bee paſſed by, that this ſpeach of the Apoſtles, not onelie condemneth them who worſhip Idoles, but alſo, that theſe are to bee accounted in lyke manner amongſt Anthropomorphit heretickes; who in the Church call that bodilie image of a man which they ſet vp there, the image of GOD. Therefore alſo *Auguſtine* giveth this reaſon, why it is not lawfull for anie Chriſtian to make any ſuch image of GOD: leſt weofall into that ſame ſacriledge, (ſayeth hee) whereby the Apoſtle maketh them execrable who change the glorie of the incorruptible GOD, into the ſimilitude of a corruptible man.

Aug. de ſide et ſym bolo, c. 7. & epiſt. 222.

Damaſc. Yea, it is extreame furie and impietie, (ſayeth *Damaſcene*, to repreſent

preſent GOD by anie figure: and *Nicephorus* and *Euthymius* ſet this downe as the Hereſie of the olde *Armenians*, ſaying; Neyther abhorre they to make the Image of the bleſſed Trinitie, (ſayeth hee) which is onelie vncreated, infinite, indefinite, and altogether vnknowne. *orthod fid.l.4 c.17 Nicep lib.18 c.53 Euthym. panopl part.3 tit.20*

In the Church of *Rome* alſo *Gregorie* the ſecond, (Anno 726) wryting to *Leo Iſaurus*, teſtifieth, that then they paynted not, nor repreſented GOD the Father, by anie Image; becauſe hee can not bee ſeene.

Vpon which wordes *Baronius* hath noted in the margent, that it was thereafter, that the cuſtome grew to paynt GOD the Father. Therefore, their owne *Vaſques* and *Catharinus* declare alſo, that the repreſenting GOD by anie image, is expreſslie agaynſt the ſecond Precept. As alſo (as witneſſeth *Bellarmine*) *Abulenſis*, *Durand*, and their Biſhop *Pereſius*, teach plainlie, that the image of GOD is nowayes lawfull to bee made. *Baron anno 726. p.87 Vaſq. l.2.de ador. cap.3 diſt.4 Abul. Catharin. opuſc. de imag.*

Bell. l. 2. de sanct. cap. 8 See also Aquin. part. 3 qu. 25 art. 3.

made, Yea, himselfe sayeth, That it is not so surelie to bee believed by the Church, that the Image of GOD, or of the Trinitie, may bee as lawfully made as the Image of CHRIST, and of the Sayncts. And without good instruction of the Prelates and preachoures, I confesse, (sayeth hee) that such pictures without danger can not be set before vnlearned people.

3. EXOD. 20. 5. *Thou shalt not bow downe to them, nor worship them.* And agayne,

LEVIT. 26. 1. *Neyther shall yee set vp anie image of stone in your land, to bowe downe to it: For I am the LORD.*

Wherevpon sayeth the ordinarie Glosse; This Divine Speach cutteth off both these; to wit, That neyther in affection thou worship such, neyther giue anie show of adoration to them. Therfore also sayeth *Theodoret*, The LORD heere showeth, that both are impious, saying, *Thou shalt*

Theod cited in Catena

not

not bow downe before them, nor worſhip them. For which cauſe alſo *Gerſon* (Chancellour of the Vniverſitie of *Paris*) declareth, That all worſhip of Images, even the bowing before them, is vnlawfull. Therefore ſayde *Origen* of the Church in his tyme, Wee worſhip no Images. And after the Councell of *Francford*, (helde Anno 800) for oppoſing the worſhip of Images, decreed by the ſeconde of *Nice*, in that Booke which was purpoſelie written for confutation thereof, it is ſayde, The Catholicke Church profeſſeth, that mortall men are to worſhip GOD not by Images, but by CHRIST the LORD.

Lipomani, in Exod. 20 Gerſō compend. Theol. precept. 1 & Holkoc. in ſap. lect. 157. b Orig. contr. Celſū, lib. 7

This Thunder-clap from Heaven, of the ſecond Precept of GOD'S Lawe, the *Romaniſtes* perceaving to threaten ſore that groſſe Idolatrie which they daylie commit, thought fit (with *Pharao*, working wyſelie) to conceale the knowledge thereof from the common people, by razing thoſe

Baron anno 794. n. 1 Abb. Vrſperg. anno 793.

wordes

wordes out of the *Decalogue* that goeth abroade for common vſe: And ſo to incurre that guilt, *Deut.* 12. 32. and curſe, *Rev.* 22. 19.

Opus illuſt. Caroli Magni, cõtra ſynod. Nic. p. 468 lib. 4 cap. 2 Aug. 2. tom epiſt. 119. ad Ianuar. c. 11 Greg. lib. 9 ep. 9 See alſo Concil. Elib. can. 36.

2. *Witneſſing of Antiquitie.*

NO Image of GOD is to bee worſhipped, (*ſayeth Auguſtine*) but that which is the ſame that Himſelfe is; to wit, CHRIST, who is conſubſtantiall with the Father, and the ingraven Character of His perſon. *In lyke manner ſayeth Gregorie to Serenus Biſhop of Marſils*, The diſperſed ſonnes of the Church, are to bee called together, and it is to bee ſhowne vnto them, by the teſtimonies of holie Scripture, That it is not lawfull to worſhip anie thing that is made with handes; becauſe it is written, *Thou ſhalt worſhip the LORD thy GOD, and Him* onlie *ſhalt thou ſerue. And thereafter hee ſayeth*; Wherefore, eſchew by all meanes the adoration of Images.

3. *Confeſ-*

3. *Confeſſion of partie.*

AS for the worſhip of Images, (ſayeth *Polydor Virgill*) not onelie thoſe that are not of our Religion, but, as S. IEROME teſtifieth, all the ancient Fathers, allmoſt, condemned the ſame, for feare of Idolatrie. And the LORD inhibited not onelie anie Image to bee worſhipped, (ſayeth ABVLENSIS) but alſo that Himſelfe ſhould bee worſhipped by anie Image. *Polyd Virgil l.6 de invēt rerū. c.13.* *Abul. in Deut 4.*

Where alſo it is to bee noted, That their word *Veneration*, which they vſe, ſignifieth *Adoration*, and is one therewith, as is evident in BELLARMINE, and as THARASIVS wordes, Biſhop of CONSTANTINOPLE, in the ſecond Councell of NICE, ſhowe, ſaying, All who profeſſe the Veneration of Images, and denye Adoration, are blamed, or diſproved, as Hypocrites. *Bell. l.2. de Imag c.21. Conc. Nic 2 act.4.*

SECT. 4.

Of the Adoration of Reliques.

The ſtate of the Queſtion.

THE Queſtion is not, Whether the true reliques of Saynctes, that is, their dead bodies, or anie member thereof, ſhould bee honoured, which wee grant, (againſt *Vigilantius*) yeelding to them that due honour which was either given to CHRIST'S owne bodie, by *Ioſeph* of *Arimathea*, or to His firſt Martyr S. STEVEN, by the Diſciples; to wit, decent and honourable Buriall: But wee denye, that anie ſuch religious worſhip ſhould bee given vnto them, as the Councell of *Trent* decreeth, *Seſſ.* 9. *ſub Pio* 4 and as is vſuall amongſt the *Papiſtes*; to wit, inſhryning and placing of their bones on Altars, for religious worſhip; going in pilgrimage to them, carrying them about in Proceſs

Math 27.59
Acts 8.2

Proceſſions, to bee kiſſed, kneeled vnto, and adored; ſwearing by them, (as is approven by the Catechiſme of *Trent*) and ſo Deifying them indeede.* And, which is worſt of all, praying vnto ſuch things, as never had lyfe, hearing, or holineſſe; as to the poynt of the ſpear that pierced CHRIST His ſyde, ſaying;

All hayle, triumphall Yrne,
And Speare that happie is:
Lance vs with loue of HIM,
Whom thou didſt pierce, I wis.

And in lyke manner to the Croſſe, (as *Bellarmin* granteth the Church doeth ſing) ſaying;

Hayle, holie Croſſe, our onlie hope,
who vpon earth doe liue:
To Godlie, Righteouſneſſe augment,
To guiltie, pardon giue.

Yea, to the picture of CHRIST'S Face on a linnen cloath at *Rome*, they praye, ſaying;

O bleſſed Figure, leade vs to the place,
Where wee may ſee there CHRIST
His fayreſt Face.

Iuſtiniam, reiſq; dona veniam. And to Veronica's

Catechef. Conc. Trid. in explic. 3 precep * *Ier. 5. 7*

Ave ferrũ trium phale, fœlix haſta, nos amore fer te fixo ſaucia

O crux, ave, ſpes unica, Angelus Iuſti-

picture of CHRIST'S face at Rome, Nos deduc ad propria, ô fœlix figura, ad videnaum faciem quæ eſt CHRISTI pura.

1. Authoritie of Scripture.

1. DEVT. 34. 6. *And hee buried him* (to wit, MOSES) *in a valley in the land of Moab, over againſt Beth-Peor: but no man knoweth of his ſepulchre vnto this day.*

Loe heere the greateſt honour that the LORD thought fit to bee given to the bodie of His deareſt and faythfull ſervant MOSES, to wit, BVRIALL, which the LORD would haue, for the place thereof, to bee vnknowne, as ſayeth S. *Chryſoſtome*, that all occaſion of Idolatrie might bee cut off: or, as *Lyra* ſayeth, which was done by GOD, leſt the people had worſhipped him, whoſe mortalitie as it ſhowed him, not to bee God, ſo if it had beene lawfull or laudable to haue adored his reliques

Chryſoſt. Hom. 5. in Math Lyra in Deut. 34.

liques, as the deare ſervãt of GOD, the LORD had not withdrawne and obſcured ſo this his bodie from His owne people.

So Rhem pref. before the bookes of Geneſis.

2. KING. 23. 17. 18. *Then hee ſayde, (to wit, IOSIAH) What title is that which I ſee? And the men of the Citie tolde him, It is the Sepulchre of the man of GOD, which came from Iudah, and proclaymed theſe thinges that thou haſt done agaynſt the Altar of Bethell. And hee ſayd, Let him alone, let no man moue his bones.* 2.

Beholde heere agayne the honour that this Godlie King IOSIAH giveth to the bones or reliques of the true Prophet of GOD; to wit, no exhumation, nor anie adoration; but onlie that hee will not haue his Sepulchre touched, nor his bones moved out of their place.

2. KING. 13. 21. *And it came* 3.

came to paſſe, as they were burying a man, that beholde, they ſpyed a band of men, and they caſt the man into the Sepulchre of Eliſha: and when the man was let downe, and touched the bones of Eliſha, hee revived, and ſtood vp vpon his feet:

Remarke heere, lykewyſe, the greateſt honour that was done to the Prophet ELISHA his body, was Buriall. And that tho at the touch of his bones, for authorizing the trueth of his propheſies, a miracle was wrought, by the power of GOD, (for which cauſe it is ſayd in ECCLESIASTICVS 48. 14. that the bodie of ELISEVS did propheſie in the graue) yet his bones are not ſayde therefore to haue beene taken vp, inſhryned, nor worſhipped.

2. *Witneſſing of Antiquitie.*

Cyril. lib. 6. contr Iuliã p. 142

WEE haue no ſuch cuſtome (*ſayeth Cyrill*) to adore Martyres; yea, not onlie do wee nowyſe

nowyſe worſhip the reliques of Martyres, (ſayeth S. *Ierome*) but wee will not worſhip the Sunne, nor Moone, nor Angels, nor Arch-Angels, nor Seraphims, nor no name that is named in this world, nor that which is to come; leſt wee ſhould *ſerue* the creature, rather than the Creator.

Hieron. ep. ad Ripa-rium, contr. Vigi-lantiũ tom. 2. f. 119

In lyke manner, *Athanaſius*, in the lyfe of holie *Antonie*, telleth vs, that hee oftentymes deſired the Biſhops, to inſtruct the people, that the *Ægyptian* cuſtome was not good, to keepe the bodies of the Saynctes aboue the earth; wherein (*ſayde hee*) the bodies of the Patriarchs and Prophets are kept vnto this daye. Yea, the verie bodie of our LORD was layde in a Graue, and covered with a ſtone rolled thereto, till Hee ſhould ryſe agayne the third day. By which wordes (*ſayeth Athanaſius*, or the Author of his lyfe) hee ſhoweth, that hee ſinned, who after their death did not burie the bodies of thoſe, how holie ſoever: for what is of greater ac-

In vita S. Antonii.

count, or more holie, than our LORD'S Bodie, (*ſayeth hee*) Wherefore, manie there-after, when they heard this, they buried their dead, and gaue GOD thankes, that they were ſo well inſtructed, (*ſayeth the foreſayde Author.*)

3. *Confeſſion of partie.*

Caſſand. conſult. art. 21 de veneratione reliquiarum.

IT is certayne, (*ſayeth Caſſander*) that in theſe laſt tymes too much hath beene aſcrybed to the reliques of Saynctes; ſo that even by good men, endewed with a pious zeale, their whole religion, as it were, hath beene thought to bee placed in getting ſuch Reliques, decoring them with Golde, and precious ſtones, and in building moſte ſtatelie Temples to their memories. As alſo that a falſe confidence hath beene placed by wicked men, in the fooliſh and ſuperfluous worſhip of Reliques: Wherefore, in the Councell of *Gabilon* they are rebuked, who vnder pretext of Devotion,

Cap. 45.

tion, went in Pilgrimage to *Rome*, or *Turaine*; thinking by the frequenting of thoſe places, (*to wit, where manie Reliques were*) that they were purged from their ſinnes.

To this were added other evils, (*ſayeth hee*) that thorow avaryce, and for entyſing ſimple people, falſe Reliques haue beene obtruded, and feygned miracles alleadged to bee wrought, whereby the ſuperſtition of people hath beene nowriſhed: and ſometymes thorow the deceat and illuſion of the Devill, abuſing mens ſuperſtition, by Dreames, and Viſions, new Reliques haue beene revealed: and by the ſame operation of Satan, miracles haue ſeemed to bee wrought. *Wherefore hee concludeth*, that it were more wyſelie & better, that men did abſtayne from all oſtentation of Reliques, and that people were exhorted, (*ſayth hee*) to honour the true Reliques of Saynctes; that is, to imitate their holie examples, which are extant, and may bee ſeene eyther *Art.* 22.

in Scripture, or were done by the Apoſtles, or are recorded of them.

CHAPTER IV.

Of Free-will *in our* Vocation.

The ſtate of the Queſtion.

THE Queſtion is not, Whether Man after the Fall, hath the eſſence and faculties of the will ſtill remayning, and free of coaction, (which *Auguſtine* proveth agaynſt *Celeſtius*) nor of the free vſe thereof, which hee hath in thinges civill, and others depending onelie on the power of Nature: But, Whether by nature in the ſtate of corruption, it is ſo free, that it may bee called *indifferent*, eyther to good or evill? And, Whether in the firſt act of converſion, the will hath ſuch a power of it ſelfe, naturallie, to will

will and concurre with GOD; that it needeth not a full change, and totall reparation; but onlie (as the *Papistes* holde) some helpe onlie; leaving it in indifferencie of turning it selfe eyther way; and that it needeth an excitation onlie to answere GOD when Hee calleth, to accept of Salvation when Hee offereth, and to cooperate at first with Him, when hee converteth? Therefore, sayeth the Councell of *Trent*, *Sess. 6. Can.* 4 If anie man say, that our Free-will beeing moved and excited by GOD, doeth not coopeperate, by assenting to GOD, who excyteth and calleth vs; and, that it dispos eth not, and prepareth it selfe for the grace of justification, nyether can dissent if it will, but is mere passiue therein, let him bee accursed.

Whereas wee holde in the contrarie, That it hath no power naturallie to will that which is morallie good, tending to Salvation; and, that grace comming to an vnregenerate man in the first act of his

of his converſion, is not a co-working grace with his will, (as it is after) but a ſole-working grace vpon his will; not onelie helping and excyting it alreadie willing, but changing and reforming it; and of *willing* (as *Auguſtine* ſpeaketh) making it *willing*: not by anie *Manichean* coaction, but by a gracious and powerfull inflexion: that ſo all the glorie of the worke may redound to Him alone, to whom all glorie belongeth, and who is both the Author and finiſher of our Fayth.

1. Authoritie of Scripture for vs.

1. 2. COR. 3. 5. *Not that wee are ſufficient of our ſelues to thinke anie thing as of our ſelues; but our ſufficiencie is of GOD.*

Vpon which wordes ſayeth *Haymo*, heere the Apoſtle deſtroyeth all confidence in Free-will. And there-after hee ſetteth downe this to bee the Apoſtle's meaning

meaning, That not onlie are wee vnable (ſayeth hee) to doe anie thing without the mercie of GOD, and His preventing and following grace, but alſo to thinke: for the grace of GOD preventeth vs, that wee may will; and it followeth vs, that wee may performe: Therefore did the PSALMIST ſay, *Thy mercie ſhall prevent mee, and thy mercie alſo ſhall follow mee.* For if wee cannot ſo much as thinke, howe can wee bee able to performe?

Lykewyſe, (ſayeth *Eſtius* on theſe wordes) the Fathers of the Councell of *Orange* did vſe this ſame Teſtimonie of the Apoſtle, (ſayeth hee) where-by they decreed, That he was deceaved with an hereticall ſpirit, who will ſay, That a man, by the power of nature, can thinke, as becommeth him, anie good that belongeth vnto eternall lyfe; or that hee can chooſe the ſame, or conſent vnto the ſaving Preaching of the Goſpell, with

Concil. Arauſic cap. 7 et cap 4.

pell, without the illumination and inſpiration of the holie Ghoſt.

See alſo the ordinarie gloſſe, and Lyra, on theſe words

More-over, (*ſayeth hee*) the *Greeke* Commentators, as *Chryſoſtome*, *Theophylact*, and *Oecumenius*, explicating the Apoſtle's meaning, ſpeake after this manner; That there is not ſomething on our part, and ſomething on GOD'S part; but that playnlie there is nothing on our part; no, not the leaſt thing: but all is to be aſcrybed vnto *GOD*. Therefore ſayeth our Saviour, *Without Mee you can doe* nothing; to wit, which is truelie good, and acceptable to *GOD*.

Iohn 15. 5

2. PHIL. 2. 13. *For it is GOD who worketh in you, both to will, and to doe, of His good pleaſure.*

According to which wordes, (ſayeth *Auguſtine*) the *LORD* preventeth him who is vnwilling, to make him willing: and Hee followeth him who is made willing, that hee *will* not in vayne. And in lyke

Aug. in Enchirid c. 23

lyke manner, ſayeth *Bernard*; The faculti e of the w ll, maketh vs to will; but Grace maketh vs to will that which is good. And a little after, Let no man, therfore (ſayth he) thinke that it is called Free-will, becauſe of anie indifferent power, or faculti e it hath betweene good and evill; ſeeing by it ſelfe it can fall, but can not ryſe, but by the Spirit of GOD: *Immittendo bonam cogitationem qua prævenit, & immutando malam voluntatem* (ſayth hee) *qua ſibi per conſenſum jungit*. Therefore, wee muſt beware (ſaith hee) leſt when wee feele theſe thinges inviſiblie to bee wrought in vs, that eyther wee attribute the ſame to our will, which is infirme, or to anie neceſſitie in GOD; which is not, but to Grace *Onlie*, whereof Hee is full.

Bern. de grat. & lib. arbitr

In lyke manner ſayeth *Lombard* vpon theſe wordes; Wee then doe will, but GOD worketh this will in vs: wee alſo wo.ke, but GOD worketh this working in vs. It is expedient, then, that wee b.th belleue and profeſſe ſo, (ſayeth hee) becauſe

becauſe it is both pious and true: that ſo our Confeſſion may bee humble, and all may bee aſcrybed to GOD.

3. EPHES. 2. 5. *Even when wee were dead in ſinnes, hee hath quickened vs together with CHRIST.*

So Ezek. 36. 26

Remarke, then, that as the whole power of quickening the dead, and rayſing him from death, is from GOD onlie, and no part thereof from the dead who is rayſed; even ſo the whole power and efficacie of our firſt reſurrection and converſion, is from CHRIST onlie, who is the Way, Veritie, and Lyfe; and no part thereof is from naturall free-will. Therfore, ſayeth *Bernard*, neyther couldſt thou create thy ſelfe, when thou waſt not, nor juſtifie thy ſelfe, beeing a ſinner: neyther beeing dead, canſt thou rayſe thy ſelfe from the dead.

Bern. de grat. & lib arbitr

4. I. COR. 4. 7. *Who hath made thee to differ from another?* (or, *diſcerneth*

diſcerneth thee, ſay the *Rhemiſtes*) *and what haſt thou, which thou haſt not receaved?*

Vpon which wordes, (ſayeth *Eſtius*) rightlie therefore doeth *Auguſtine* vſe and inculcate this ſentence of *Paul*, againſt the *Pelagians*; that ſo hee might teach, That all the good whereby one doeth differ from another, or excell his neyghbour, is given from GOD: and therefore, that neyther grace is given according to mens merits, neyther that anie are prediſtinate vnto lyfe for foreſeene works; but that as well Predeſtination, as Grace, which is the effect of Predeſtination, is altogether and mierelie of free mercie, as *Auguſtine* writeth. And in lyke manner by theſe wordes they are condemned, who ſay, that equall helpe of grace beeing given or offered, oftymes it falleth out, that this man doeth embrace the ſame, and that man not; or that this man doeth ſo, more or leſſe: ſo that the differing of the one from

Aug. l. 2. contra duas epiſtolas pelagianor. c. 7. & lib. de correp. et grat. c. 7. & ep. 46 adValentinum.

from the other, is of mans free-will, and not by the grace of God. Which thing wee doubt not, (*ſayeth hee*) is altogether againſt the Apoſtles doctrine.

2. *Witneſſing of Antiquitie.*

Aug. tom. 7. de grat. & lib. arbitr c. 16. IT is ſure (ſayth *Auguſtine*) that wee will freelie when wee will, but hee maketh vs to will that which is good, of whom it is ſayd, it is GOD who worketh in vs both the will and the deed. And againe, To will that which is good, he worketh it in vs without vs, (*ſayeth hee*) but when wee will, and will ſo that wee performe, then hee cooperateth with vs: ſo that without him, eyther working in vs to will, or cooperating with vs when wee will, wee are altogether vnable for anie worke of pietie. In lyke manner, (*ſayeth Bernard*) Free-will maketh vs willing indeede, but Grace onlie maketh vs to will that which is good. To will, proceedeth from our ſelues, or nature; but to will that

Ibid. c. 17.

Bern. de grat. et lib. arbitr

that which is good, proceedeth from Grace, let no man then, (*ſayeth hee*) thinke that therefore it is called Free-will which wee haue, becauſe it hath an equall power, or inclination, as well to good, as to evill, ſeeing it could fall by it ſelfe, but can not ryſe, but by the holy Ghoſt. *And thereafter hee asketh*, What, then, is this all that our Free-will doeth, that it conſenteth? It is, (*ſayeth hee*) but not that this conſent is from it ſelfe, ſeeing wee are not able to thinke anie thing (which is leſſe than conſent) of our ſelues, as of our ſelues: For they are not my wordes, but the Apoſtles, that all that which can bee good, that is, to thinke, and to will, and to performe, hee attributeth all vnto GOD, and nowyſe to his owne free-will. Therefore wee muſt beware (*ſayeth hee*) when we finde that theſe things inviſiblie are wrought in vs, and with vs, that eyther wee attribute the ſame to our Free-will, which is vnable, or to anie neceſſitie in GOD, which is none,

[illegible] saith Bernard. The

[illegible]

[illegible]

[illegible]

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Bern. de grat. & lib arbitr

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discerneth thee (say the *Rhemistes*) *and what hast thou, which thou hast not receaved?*

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Bern. de grat. et lib. arbitr.

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Is none, but to Grace onelie, whereof Hee is full.

Concil. Arausic. can. 4

And if wee will heare a whole Councell: If anie will contende, (*ſayeth the Councell of Orange*) that GOD expecteth our will to bee purged from our ſinnes, and doeth not confeſſe that this willingneſſe to bee purged, is not wrought in vs by the infuſion and operation of the holie Spirit, hee reſiſteth the holie Spirit, ſpeaking by *Salomon*, ſaying, *The will is prepared of the LORD.* As alſo the Apoſtle moſt wholſomelie declaring, that it is the LORD that worketh in vs both the will and the deed.

3. *Confeſſion of partie.*

Bell. l. 6. de lib. arbitr. cap. 5 §. hinc deinq.

THE Scripture therefore (*ſayth Bellarmine*) both by wordes & ſimilitudes every where cryeth, That a ſinner can not in anie ſort diſpoſe himſelfe to receaue grace: and agayne, The converſion of a man to GOD, (*ſayeth hee*) as anie other good action, as it is an action,

action, it is from free-will onelie, not secluding GOD'S generall ayde, (to wit, in whome wee moue) but as it is a good action, it proceedeth *onelie* from Grace. And surelie the Orthodox Fathers (*sayeth their Cassander*) haue ever contended agaynſt the *Pelegrans* and *Manichees*, That the righteouſneſſe whereby we are juſtified before God, is not to be attributed to the power of free-will vitiate by ſinne, but to the ſingular grace of GOD, whereby no new will is created; but beeing vnwilling, it is made willing; beeing depraved, is corrected; and of evill, turned to good; and by an inward motion, is ſo drawne, that of vnwilling, it is made willing, that willinglie it may yeelde to GOD'S calling. *Yea, how much moſt part of the Schoole-men haue attributed to diuyne grace heerein, in place of all,* BONAVENTVRE *doeth witneſſe*; For this is the duetie of godlie minides, (*ſayeth hee*) to attribute nothing to themſelues, but all to the grace of GOD.

Id. l. 6. c. 15

Caſſand. conſult. art. 18

of GOD. Whence it is, that how much one ascrybeth to the grace of God, he departeth not from pietie; altho ascrybing much to the grace of GOD, hee should with-drawe some from the power of nature, or free-will: but when anie thing is with-drawne from the grace of GOD; and ascrybed to nature, which belongeth to grace, there the danger is (*sayeth hee.*)

Florũ theol. quest. in 2. sent. disp. 24 & 25. de lt. art potest de vsu, coclus. 1 Veg. l. 6. in concil Trid. ca. 8 1. 2 q 111. art. 2.

And this is proven, because the beginning of our justification is from preventing grace, (*sayeth Iosephus Angles*) & from the calling of GOD, who sayth IOHN 15. *Yee haue not chosen mee*; and from Predestination, which is also the one-lie worke of GOD, ROM 9 Who sayeth, *It is neyther in him that willeth, nor him that runneth, but in God that showeth mercie.* The same doth *Andreas Vega* acknowledge, and *Aquinas*, with others.

CHAPT

CHAPTER V.

Of Iustification.

The state of the Question.

FOR clearing the state of this Contraversie, it is to bee considered, that this word [IVSTIFIE] in Scripture, is sometyme taken largelie, and then (as our learned Divynes confesse) it comprehendeth both Absolutiō from sinne, and Sanctification by grace, as two conjunct benefits given vnto vs through Christ: so that in this sense beeing justified, as the Apostle speaketh Rom. 8. 30. and Tit. 3. 7. wee are not onlie reconciled, but renewed: and so wee willinglie yeelde, that this our justification standeth not onelie in the imputation of CHRIST'S righteousnesse, and remission of sinne, but lyk wyse in the infusion of inherent righteousnesse, which thing

Beza in tit. 3. 7. Borthaus in gē. 15. p. 162. Synopsis purior. theol. thes. 3. Faroue de justif. lib. 2. ca. 3. Zach. in eph. 2. 4.

thing made the Fathers frequentlie take the word [IVSTIFIE] as all one with [SANCTIFIE.]

But the question beeing what the word [IVSTIFIE] taken more stricklie, signifieth in those places wherein the doctrine of a sinners absolution before GOD, and acceptation vnto eternall lyfe particularlie is handled by the Apostle in his Epistles, speciallie to the ROMANS and GALATIANS; where by the confession of *Romanistes* themselues, it is taken (as Cardinall *Tolet* witnesseth) for absolving, as a judiciall terme, and opposit to condemning. In which sense wee call Iustification, a gracious action of GOD'S, as the Iudge whereby remitting all the sinnes of the Elect, and accepting the righteousnesse of their Head, His owne Sonne, nee pronounceth those who believe in Him, righteous, and heyres of eternall lyfe, to the Prayse of the Glorie of His grace, altho of themselues they were guiltie of condemnation.

Tolet, as also Soto, in Ro. 8. 33

Of

Of which iuſtification, the principall efficient, is GOD; the impulſiue cauſe, is His gracious mercie; the meritorious cauſe, is CHRIST'S death onelie; the perſons iuſtified, are onelie the Elect, who believe in CHRIST; the formall cauſe, conſiſteth in the remiſſion of ſinne; and imputation of CHRIST'S righteouſneſſe, the inſtrumentall, whereby it is offered to vs, is the Word and Sacramentes; and that whereby wee receaue it, is Fayth; and the finall cauſe of all, is the Prayſe of the Glorie of His Grace, and our Peace with GOD in CHRIST.

Rom. 4. 5. 3. 24. 3. 25. 8 33. *Pſal.* 32. 1. *Rom.* 3. 12. *Epheſ* 1. 6. *Rom.* 5. 1, 9

In this action, then, wee enquyre, How, or wherewith, wee may compeare before the Tribunall of GOD'S exact iuſtice, without feare of condemnation? And having that whereby wee may anſwere all accuſations againſt vs, which thing wee ſaye wee can not doe, except that as CHRIST in our perſons, and for vs, was condemned, and crucified; ſo that wee

In Him bee iuſtified, and abſolved: and as our ſinnes imputed to Him, brought Him to death, ſo His righteouſneſſe ONLIE imputed to vs, bringeth vs to lyfe, beeing (as *Bellarmine* ſpeaketh) given to vs; ſo that wee may offer vp the ſame to GOD the Father for our ſinnes; becauſe Hee hath taken the burden vpon Him, to ſatisfie for vs, (ſayeth hee) and to reconcile vs to GOD His Father.

Seſſ. 6 can. 10. 11 See Bell. l. 2. de Iuſtif. cap. 2 §. Quod autē.

The *Romaniſtes*, on the contrarie, in their Councell of *Trent*, affirme, That the immediate and proper cauſe of our iuſtification, whereby wee are tranſlated from beeing children of wrath, and enter into friendſhip with GOD, is infuſed righteouſneſſe, onlie inherent in man himſelfe; which they affirme to bee abſolute, and perfect, and therefore call it that whyte & vnſpotted Robe, wherewith wee muſt preſent our ſelues before the Tribunall of GOD, to attayne vnto eternall lyfe. Therefore, ſayeth *Andradius*, expounding that

that *Canon* of the Councell, becauſe hee can not bee ſayde to bee juſt, who is altogether defyled with ſinne, therefore the LORD infuſeth in him Charitie, by whoſe power and force, (ſayeth hee) all his ſinnes are waſhen away, extinguiſhed, and expelled. And ſo, they eſteeme that GOD is not reconciled with Man, but by the expelling of ſinne, thorowe infuſed righteouſneſſe, (as *Bellarmine* ſayeth) even as darkneſſe is by light. And therefore, they call that Righteouſneſſe, *Gratia gratum faciens*; or, *That grace which procureth acceptation*. And whoſoever will ſay, That that grace whereby wee are juſtified, is the onlie favour of GOD, let him bee accurſed, (ſayeth the Councell of *Trent*.)

Bell. l. 2. de juſtif. cap. 2 §. Quod ſi.

Can. 11

Wherefore, hee who will haue the pardon of his ſinnes, according to the mynde of that Councell, muſt interpone betweene him, and GOD'S wrath: not CHRIST'S ſatisfaction immediatelie, and onlie, as Scripture teacheth; but his

owne inherent righteouſneſſe: and then hee may believe, that hee is reconciled, and accepted, when by this righteouſneſſe firſt had, his ſinnes are expelled.

And what they woulde ſeeme heerein to aſcrybe to CHRIST'S merit, it is not, That for it onelie, and immediatelie, the LORD doeth reconcile with vs, and accept vs in favour, vnto eternall lyfe: but that for it, there is infuſed in vs, that newe qualitie of inherent righteouſneſſe, whereby wee are juſtified. Which is as much to ſay, as that wee are juſtified, not for CHRIST'S, but for our owne righteouſneſſe. So that CHRIST'S righteouſneſſe, and ſatisfaction, is onelie the meritorious cauſe, where frae wee haue in our ſelues ſomething inherent, which we may oppoſe to GOD'S juſtice, & relye vpon, thereby immediatelie, and formerlie, to bee juſtified. Yea, ſome of them doe ſo farre derogate from the righteouſneſſe of CHRIST, in this matter

Vaſq. in 2a 2æ diſput. 234.

matter of IVSTIFICATION, that they are bold to affirme. That our inherent righteousnesse, doeth make vs acceptable to GOD, without anie relation to *CHRISTS* merit: and, that it hath not anie force of conciliating GODS favour vnto vs, from the blood and merites of CHRIST, but onelie from its owne intrinsicall perfection.

cap. 7 Parag 43. Suarez. lib. 7. de gra sancto ficãte. cap. 5

Besides which first Iustification, they make also a second, which is an increase of the first, and which, they say, is requyred by good workes; which promeriteth a farder righteousnesse, than that which is infused in the first. The workes of which second Iustification, so promerited by the workes of the first, doe merite agayne (*say they*) everlasting lyfe. So that they will haue CHRISTS righteousnesse onlie in the first Iustification, to merite their inherent righteousnesse; and thereafter themselues to merite, both the increase of farder righteousnesse heere; and that

righteouſneſſe againe, to merite vnto themſelues eternall lyfe hereafter. Contrarie to which their errour in the matter of iuſtification, theſe Scriptures militate.

1. Authoritie of Scripture.

ROM. 3.24. *Beeing juſtified freelie by His grace, through the redemption that is in IESVS CHRIST.*

Vpon which wordes ſayeth Cardinall *Cajetane*, it is clearlie heere explayned, That the righteouſneſſe of GOD, which juſtifieth a ſinner, is not of workes, but of the miere favour of GOD, whereby (*ſayeth Ferus*) hee carrieth good-will towardes vs for CHRIST'S ſake: *Favor enim DEI primum eſt quo ſalvamur*. For the favour of GOD, is the firſt thing whereby wee are ſaved, (*ſayeth hee*) Therefore alſo ſayeth *Eſtius*, That which followeth, (BY HIS GRACE) is exegeticallie added.

Ferus in Rō. 3.24.

As if

As if hee would ſay, FREELIE; that is, BY HIS GRACE. For the meaning is, that ſinners are juſtified without anie merite of their owne, by the onlie free favour or good-will of GOD. (*ſayeth hee*) And yet who-ſo-ever will ſay, That that grace where-by wee are juſtified, is the onelie favour of GOD, let him bee accurſed (ſayeth the Councell of *Trent*). Can. 11.

2. COR. 5. 21. *For Hee hath made Him to bee ſinne for vs, who knew no ſinne, that wee might bee made the righteouſneſſe of GOD in Him.* (*ſo alſo* PHILIP. 3. 9.) *But Hee was made ſinne for vs by imputation,* ISAI 53. 6. *Therefore ſo are wee made righteous.* 2.

Wherevpon ſayeth *Auguſtine*, Hee then was made ſinne, that we might bee made righteouſneſſe: not ours, but of GOD; not in vs inherent, but in Himſelfe, even as Aug. Enchirid. c. 41.

So also Chrysost. in 2. Cor. ho. 11 he said not, righteous, but righteousnesse, & the righteousnes of God: for that is the righteousnes of God, & it is not of works

Hee did show Himselfe in the similitude of sinfull flesh, wherein Hee was crucified, to bee sinne: not His owne, but ours; not in Himselfe, but which was in vs. Therefore also sayeth *Theophylact*, This thing doeth the righteousnesse of GOD designe, when freelie anie is made righteous, and when in him no spotte at all is found: (which no man dare say of his owne inherent righteousnesse,) And therefore, (sayeth *Theophylact*) the Apostle sayeth not, That wee might bee made righteous; but the righteousnesse of GOD; signifying the hudge greatnesse of His favour.

Wherefore also, (sayeth Cardinall *Cajetane*) the righteousnesse of GOD in CHRIST, is CHRIST'S merite, sufficient to satisfie for vs, and to justifie vs, which is called, [of GOD,] because it is His, who is GOD personallie, and because it is before GOD'S Tribunall true righteousnesse; to put difference thereby

by betweene it and our righteousnesse, which before GOD'S Tribunall is as a menstruous cloath. Therefore when CHRIST'S merite is cõmunicated to vs, then we are made the Righteousnesse of GOD in CHRIST, because wee are made righteous, not by our owne righteousnesse, but by the righteousnesse of GOD in CHRIST communicated to vs: for wee are justified before GOD, by his merite and satisfaction.

for there must not the least spot be found By Grace then weare justified, wher by all sinne is also gether destroyd

3. ROM. 3. 28. *Therefore wee conclude, that a man is justified by fayth, without the workes of the Law.*

Where, first, by the law *Augustine* showeth the morall law to bee vnderstood, where of the Apostle sayeth after, *I had not knowne sinne, but by the law.* And so lykewyse doeth *Aquinas* on this place. Next, hee mendeth not, (say th *Cajetane*) to exclude the workes of the law from execution, or performance of them, but from justi-

Aug. de Spiritu & litera, cap 9.

fication; that is, (*ſayeth hee*) from the power of juſtifying a man abſolutelie: which is as much to ſay, from anie vertue of procuring remiſſion of ſinnes: for of ſuch a juſtification is the Apoſtles ſpeach heere, (ſayth *Cajetane*) Wherefore alſo ſayeth *Auguſtine* of ſuch workes, *Sequuntur juſtificatum, non præcedunt juſtificandum*: that is, *They follow in the perſon that is juſtified, but they goe not before to procure him to bee juſtified.* Whence wee ſee, that workes which follow after fayth, doe no more juſtifie, than workes which goe before fayth, by this reaſon. Theſe workes which follow juſtification, can not bee the cauſe of juſtification, (as leaues and fruit make not the tree) but the workes of fayth follow juſtification: therefore they can not bee the cauſe of Iuſtification.

Aug. de fide & ope ribus. c. 14.

4. PHILIP. 3. 9. *And may bee found in Him, not having my owne righteouſneſſe which is of*

of the Law, but that which is through the fayth of CHRIST, the righteouſneſſe which is of GOD by fayth.

Where the Apoſtle ſpeaketh in this Chapter of a threefolde righteouſneſſe: the firſt is that in *Iudaiſme*, according to which hee ſayeth, *verſe 6*, that hee was blameleſſe. The ſecond is that wherein the regenerate exerciſe themſelues, by obedience to Gods Law: and this hee calleth his owne righteouſneſſe, becauſe inherent in him; and where-of hee ſpeaketh in the preſent tyme, *I accounte all loſſe and dung*, *verſe 8*. As of the firſt hee ſpake in the preterit, becauſe before his converſion, *verſe 7*. And the third righteouſneſſe, is that which hee calleth *Through the fayth of CHRIST*: quyting ſo his owne inherent and preſent righteouſneſſe that on this laſt imputed to him by GOD, and applyed by fayth, hee may onlie relye.

GAL.

5. GAL. 3. 11. *But that no man is justified by the Law in the ſight of GOD, is evident: for the juſt ſhall live by fayth.* See alſo 1. COR. 4. 4.

Wherevpon, (ſayeth *Aquinas*) it is to bee ſayde, that heere the Apoſtle ſpeaketh of all workes, as well Morall as Ceremoniall: For workes are not the cauſe why anie man is juſtified before GOD, but they are rather executions, and manifeſtations of his juſtification, (*ſayeth hee.*) Now, ſuch workes as are manifeſtations, that one is juſtified by Fayth, are ſurelie the workes of Fayth: therefore, even ſuch workes are excluded, by the Apoſtle, from beeing the cauſe of the juſtification of anie before GOD, contrarie to the Councell of *Trent*.

6. ROM. 4. 3. *For what ſayeth the Scripture?* Abraham *believed GOD, and it was reputed vnto him for righteouſneſſe.*

Vpon

Vpon which wordes, ſayeth *Cajetane*) altho then a man ſhould never ſo much exerciſe himſelfe, as is ſayde, *in good workes*, Morall or Ceremoniall, (and none can bee good, but thoſe that are of fayth:) yet hee can never by theſe attayne to the remiſſion of ſinnes, (*ſayeth hee*.) And therefore it is ſubjoyned, *Abraham believed, and it was reputed vnto him for righteouſneſſe.* Whereupon alſo ſayeth *Aquinas*, It is to bee conſidered, that this righteouſneſſe written of by the Apoſtle, and reputed by GOD to bee ſo, *Abraham* expreſſed not in anie outward work, but in the inward fayth of his heart, which GOD onlie beholdeth.

ROM. 5. 19. *For as by one* 7.
man's diſobedience manie were made ſinners, ſo by the obedience of one, manie ſhall be made righteous. But by one man's diſobedience manie were made ſinners

by

by imputation as *Bellarmine* granteth, *l. 5. de amiſſa gra. c. 17. Therefore by imputation manie are made righteous thorow the obedience of one in lyke-manner.*

Where-vpon ſayeth *Cajetane*, Hee not onlie ſetteth downe the ſort of *Adam's* ſinne, but alſo explayneth, the manner how that ſin is *imputed* to others: and thereafter, by ſaying, *wee are made ſinners*, hee manifeſteth, that without our owne workes wee are made ſo by the diſobedience of *Adam*; and ſo, that manie are made righteous in lyke-manner by the obedience of CHRIST, without their owne workes, as appeareth in Baptiſme, (*ſayeth hee.*)

Whence wee reaſon thus: in this Text there is mention of the diſobedience of one *Adam*, which was common to manie; and ſo common, that there-by manie were made ſinners. So lykewyſe there is mention of the obedience of *One*, to wit, CHRIST, which

Rom. 5. 19.

was

was cõmon in like-manner to manie, and ſo common, that thereby manie are made righteous. But this diſobedience of *Adam* was in him perſonallie, and inherent: and yet (ſayeth *Bellarmine*) it is communicated to vs by generation, after that manner whereby that can be communicated which is tranſient; to wit, by Imputation. (All theſe are *Bellarmin's* words.) Therefore, (*ex antitheſi*) it will follow, that this obedience of CHRIST'S, which was in him perſonallie and inherent, is communicated lyke-wyſe to vs by that conjunction which wee haue with CHRIST through regeneration, after that manner alſo where-by that can bee communicated which is tranſient, to wit, by imputation.

De amiſſ. grat. l. 5. ca. 17.

LVKE 18. 14. *I tell you, that this man went downe to his houſe juſtified, rather than the other: for hee that exalteth himſelfe, ſhall bee abaſed; and hee that* 8.

that humbleth himſelfe, ſhall bee exalted.

But hee that exalteth himſelfe, is he who lyke the *Phariſee* relyeth on his owne inherent righteouſneſſe, to bee juſtified thereby before GOD, (as the *Romaniſtes* doe) and the humbling of ones ſelfe, lyke the *Publicane*, is hee who humblie acknowledging his owne vnrighteouſneſſe, relyeth onlie on GOD's mercie for pardon, as the Orthodox Chriſtians are taught. Therefore the one, according to *CHRIST'S* wordes, may expect with the *Phariſee* abaſing, and reject on, and the other with the *Publicane*, exaltation to *GOD's* favour, and to goe home juſtified.

2. *Witneſſing of Antiquitie.*

Amb. l. 1. de Iacob & vita beata, c. 6

THis is my good, (ſayeth *Ambroſe*) that wee are not juſtified by works: therefore I haue not where-of to glorie in my works;

workes; and therefore I will glorie in CHRIST. I will not glorie, then, that I am righteous, but that I am redeemed: not that I want ſinne, but that my ſinnes are forgiven mee: not that I haue beene profitable to anie, or anie to mee; but that I haue an Aduocate for mee, at the hands of the Father, who is CHRIST, and that his blood is ſhed for mee. *And in lyke manner*, (ſayeth *Bernard*) for this cauſe did Hee command His Precepts to bee obſerued diligenthe; that ſeeing our imperfection and deficiencie, and that wee can not fulfill what wee ought, wee may flie vnto His Mercie, and ſay, *Because thy mercie is better than lyfe.* And ſeeing wee can not appeare before Him in the Garment of Innocencie, and right-ouſneſſe, let vs appeare in the garment of confeſſion, to wit, *To bee juſtified with the paſſe Publicane.* *Bern. in vigilia nativitatis Domini, Serm. 2.*

In lyke-manner, hee was made ſinne (ſayeth *Anſelme*) that wee might *In 2. Cor. 3.*

might bee made righteouſneſſe: not ours, but *GODS*; neyther in vs, but in Him; even as hee was made ſinne, not his owne, but ours; neyther in Himſelfe, but which was in vs, therefore (ſayeth *Bernard*) *CHRIST'S* righteouſneſſe is imputed vnto vs.

de ſepult. ad milites tẽpli.

3. *Confeſſion of partie.*

Vaſq. in 1. 2ª. q. 114. diſp. 214.

Bel 2. de juſtif. c. 1.

Ibid. c. 7. § quarto.

VAſquez the Ieſuit reckoneth a number of their learned Doctors, who (hee ſayeth) differ in this poynt onlie in words from vs, but agree in deede, as *Vilhelmus Pariſienſis*, *Scotus*, *Occam*, *Gregorie*, *Arimineníis*, *Biel*, *Antididagma Colonienſe*, *Iohannes Bunderius*, *Alfonſus de Caſtro*, and *Andreas Vega*. So lykewyſe *Albertus Pighius*, as witneſſeth *Bellarmine*, yea, *Bellarmine* himſelfe ſayeth of vs; and of our doctrine. For if they would onlie haue (*ſayeth hee*) that *CHRIST'S* merits are imputed vnto vs, becauſe they are given vnto vs, and wee may offer them vp to *GOD* the Father for our

ſinnes, becauſe *CHRIST* hath taken vpon Him the burden to ſatisfie for vs, and to reconcile vs to God the Father; then their opiniõ or doctrine were right, (*ſaye he*) and *thus is our verie doctrine which hee hath rehearſed: ſo that our verie adverſarie pleadeth heere for vs.*

I eſteeme, then, (ſayeth their Cardinall *Contarenus*,) that it is altogether Prouſlie and Chriſtianlie ſayde that wee ought to relye, relye, (I ſay) as vpon a moſt firme prope, which ſhall ſurelie vpholde vs; to wit, on *CHRIST'S* Righteouſneſſe, which is gifted to vs; and not vpon our owne holineſſe, or anie grace that is inherent in vs. *For as the diuynes of* Colen *affirme*, (ſayeth *Vega*) it is *onlie* by the imputation of *CHRIST'S* Righteouſneſſe, in ſo farre as ſayth apprehendeth mercie and the Righteouſneſſe of *CHRIST*, for His merite, that wee are juſtified before *GOD*.

Contaren. de juſtif. purged ſince, & ſet foorth 1589. at Venice, & at Paris 1571. Vega de juſtif. l. 15 c. 11. & 21.

CHAP

CHAPTER VI.

Of Sanctification, and man's abilitie to keep the Law.

The ſtate of the Queſtion.

HAVING conſidered the way, howe a man is made juſt, when hee is firſt reconciled to GOD, which our *Adverſaries* call *His firſt juſtification*, nowe wee are to conſider man, as hee is allreadie juſtified, and to enquyre, what hee is able to performe in this eſtate of grace wherein hee is allreadie tranſlated? Our *Adverſaries* mayntayne two thinges anent man's abilitie in this eſtate, which wee flatlie denye. The one is, That *hee is able, perfectlie, to fulfill the Law of GOD, in all the Preceptes thereof, and duelles required by everie Precept.* The other is grounded vpon this, to wit, That *hee is able*

10

to merit eternall lyfe; and ſo to challenge it by right, That GOD ſhould bee vnjuſt, if Hee denyed to reward him with the ſame. To come, then, to the firſt poynt, Of man's abilitie to keepe GOD'S Law. *Rhem in Heb 6, 10.*

UNDERSTANDING by *Keeping of the Lawe*, that ſincere meaſure of obedience to everie Precept thereof, which GOD nowe requyreth vnder the Goſpell; and which the Godlie, according to that meaſure of grace which they get, and the condition of this lyfe, (onelie ſtill tending to perfection) performeth, and is graciouſlie by GOD, in CHRIST, accepted. In this ſenſe wee denye not, but the Godlie may keepe GOD'S Law; and ought more and more, with the Apoſtle, ſtryue to perfection, and to obey the ſame. *Philip 3.12, 13*

But that anie man on earth can ſo keepe the ſame, and giue ſuch perfect obedience thereynto, as may endure the ſtrict tryall of GOD'S

of GOD'S judgement; yea, doe more than the Lawe requyreth; and ſo ſuper-errogate (as the *Rhemiſtes* teach;) this wee affirme to bee prowde *Pelagianiſme*, and a moſt lurd Hereſie, againſt which the Authoritie of Scripture doeth moſt clearlie militate.

Rhemon 1. Cor. 9 16

1. *Authoritie of Scripture.*

1. KING. 8. 46. *There is no man that ſinneth not.*

Amb. in pſal 118. Naz. Hō. in patrē ſuum

Which thing to denye, (ſayeth *Ambroſe*) is ſacriledge: and it is aboue the nature of man, (ſayeth *Nazianzene*) not to ſinne: and the propertie of GOD alone.

2. PROV. 24. 16. *For a juſt man falleth ſeaven tymes.*

Pſal. 143. 2 & 19 33.

Therefore, ſayeth DAVID, a man according to GOD'S heart, *Enter not into judgement with thy ſervant: for in thy ſight ſhall no man living bee juſtified.* And

againe;

agayne; *Who can vnderstand his erroures? Cleanse thou me from secret faultes.* Wherefore also sayeth *Gregorie Nyssen*, The Scripture telleth vs, that none can bee found amongst men, who can liue but one day, without spot. And if thou canst showe mee but one man, who hath fullfilled the Commandementes, (sayeth *Ierome* to the *Pelagiane*) then thou mayest showe mee a man, that needeth not the Mercie of GOD.

So Iob 9. 3. 20

Nyssē de Orat. Dominica, Serm. 5

Hierō adv. Pelag lib. 3. 3.

1. IOHN, 1. 8. *If wee saye, then, that wee haue no sinne, wee deceaue our selues, and the trueth is not in vs.*

Where-vpon *Augustine* showeth vs, that the Apostle, who sayde before, that *hee who is borne of GOD, sinneth not*; yet heere-in also hee speaketh right. For altho (sayeth hee) in so farre as wee are *borne of GOD, wee sinne not*: yet that also is in everie one of vs, that *wee are borne of Adam*; and therfore

Aug. l. 2. in Epist. Parmeniani, cap. 7

there-fore, ſinne daylie. And if IOHN number him-ſelfe, and the other Apoſtles, amongſt ſinners, (ſayeth Father FERVS on this place) who of vs dare bee ſo bolde, to pronounce him-ſelfe to be righteous, and without ſinne?

4. IAMES 3. 2. *For in manie thinges wee offende all.*

Of which place, ſayth *Gregorie*, Who is able in this lyfe after hee hath gotten fayth, to liue without ſinne? ſeeing *Iohn* ſayeth, *If wee ſay that wee haue no ſinne, we deceaue our ſelues, and the troeth is not in vs.* To whoſe wordes, (ſayeth hee) S. *Iames* agreeing, ſayeth, *In manie thinges wee offend all.* And leſt that it ſhould beo ſayde that hee ſpake of *leſſer*, or *venniall ſinnes*, (as they call them) hee ſayeth, By-paſt ſinnes are remitted, when fayth is obtayned: and yet after fayth, while as wee decline to the cõmitting of ſinnes, how can wee preſume of righ-

Greg. ſuper Eze-chiel. hom. 22

teouſneſſe,

teousneſſe, or haue hope in our ſelues of eternall lyfe?

ROM. 7. 23. *I ſee another law in my members, warring agaynſt the law of my mynde, and bringing mee into captiuitie to the law of ſinne.* 5.

Wherefore (ſayeth *Ierome*) if a man can be without ſinne, which is euident that the Apoſtles could not, then that man may be aboue the Apoſtles, to paſſe by the Patriarchs and Prophets, whoſe righteouſneſſe in the Law was nowyſe perfect. *Hier. aduer. Pelag. lib. 1.*

LVKE 11. 4. *And forgiue vs our ſinnes.* 6.

Vpon which wordes (ſayeth *Tertullian*) the LORD knew that himſelfe onlie was without ſinne, therefore hee taught vs to ſeeke the forgiuenesſe of our ſinnes. As alſo (ſayeth *Cyprian*) leſt anie man ſhould pleaſe himſelfe as hee were Innocent, while as no man is innocent; and by exolling himſelfe, *Tertul. de Orat. cap. 7. Cypr. de Orat. Dominica.*

ſelfe, ſhould periſh the more; hee is therefore taught, that hee daylie ſinneth, while as hee is commanded daylie to pray for the pardon of his ſinnes.

2. *Witneſſing of Antiquitie.*

Lact. lib. 6. c. 13 Bern. Serm. 50. in Cant. Hier. adv. Pelag libro 2.

NO man can be without ſinne, (ſayeth *Lactantius*) ſo long as he is cloathed with fleſh, whoſe infirmitie three manner of wayes is ſubject to the dominion of ſinne, in deedes, wordes, and thoughts. Therefore ſayeth S. *Ierome*, (*after addduction of ſundrie proofes*) All theſe examples I haue runne over, to ſhow that the Law was never yet fulfilled by anie (ſayeth hee.)

See alſo Bern. Serm. 5. de verb. Iſai. And Aug. lib. 1. retract. cap. 19.

3. *Confeſſion of partie.*

Aquin in Gal 3. lect 4

IT is impoſſible, (ſayeth *Aquinas*) to fulfill the law, &c. and never anie could keepe the Law as it is commanded. *And if wee will*

heare

heare a Pope, Hadrianus à Traiecto, hee ſayeth, All our righteouſneſſe is lyke a menſtruous cloath, as *Iſas* ſpeaketh; *cap.* 64. for continuallie vpon the cloath of our good lyfe, which we weaue with the workes of righteouſneſſe, wee droppe the corrupt worſome of manie crimes, or grievous offences. *Lykewyſe* Carthuſian *asking how* Ezekias, Ieremie, *and* Eſter, *&c. alleadged their righteouſneſſe before GOD? hee anſweareth,* that they ſayd not this ſimplie, that they were righteous, but after an humane meaſure, knowing (*ſayeth he*) that all their righteouſneſſe before GOD, was but like a menſtruous cloath. Therfore it is ſayde, *Enter not into iudgement with thy ſervant, for in thy ſight no living man can bee iuſtified.*

Sent. 4. & de Sacram. Euch. fol. 20 cited by Caſſand. cõſule art. 6 Carthuſ. in pſal. 142.

CHAPTER VII.

Of glorification: and whether our good workes doe merite the same.

The state of the Question.

THat *good workes* are necessarie to the obtayning of eternall lyfe, and that according to them in measure, but not for their condignitie and merite, eternall lyfe *is* bestowed on the godlie, we constantlie affirme. Therefore herein onlie standeth the question, not of their necessitie, or whether good workes haue a rewarde abyding them, (which Scripture affirmeth, PSALME 19. 11. PROV. 11. 18. and none can denye) but whence they haue the same; that is, whether from *Iustice*, for the condignitie of the worke meriting, (as the *Papistes* affirme) or from *Mercie*, according to GOD'S free promise gracious-

Cõcil. Trid.

graciouſlie obliedging, as *Iames* 2. 5. and as a juſt GOD in keeping his promiſe, and mercifullie performing the ſame. As may bee ſeene to bee the onlie trueth, by theſe ſcriptures following. *Sess. 6 c. 26 can. 32* *How groſſe herein they are, ſee Vſh. pag. 496. and Rivet. 2. pag. 500.*

1. Authoritie of Scripture.

PSAL. 62. 12. *Alſo vnto thee, O LORD, belongeth mercie, for thou rendreſt to everie man according to his workes.* 1.

Remarke, then, that this retribution floweth from GOD'S mercie, and not man's merite, and is rendred according to his workes, and not for his workes. Whereupon Pope *Gregorie* moveth this queſtion, ſaying, If that happineſſe of the Saynct be *Mercie*, and not acquired by merits, where is that which is written, *And thou wilt render to everie one according to* *Greg. in Pſal. pœn. 7*

his workes. If then it bee rendred according to workes, how ſhall it bee eſteemed mercie? But it is another thing, (ſayeth hee, by way of anſwere) to render according to workes, and another thing to render for the workes themſelues: for in that it is ſayde, *according to their workes,* the qualitie of the workes is vnderſtood, that whoſe workes are ſeene to bee good, their retribution ſhall bee in glorie. For vnto that bleſſed lyfe, wherein men liue with God, and enjoye from God, no labour can bee equalled, and no workes can bee compared.

2. ROM. 6. 23. *For the wages of ſinne, is death; but the gift of GOD, is eternall lyfe, thorow IESVS CHRIST our LORD.* So EPHES. 2. 8. 9.

Aug. de gratia & lib. arbit. c. 9

Vpon which wordes, (ſayeth *Auguſtine*) when hee might haue ſayde, and rightlie ſayd, *The wages of righteouſneſſe, is eternall lyfe*; yet hee

hee would rather say, *The free gift of GOD, is lyfe eternall*: that hereby wee may vnderstand, that it is not for our merites, but according to His owne mercie, that GOD bringeth vs vnto eternall lyfe. So lykewyse sayeth *Chrysostome*, The LORD showing that they got it not as a debt, (sayeth hee) or a due retribution, and remuneration, for their labours; but that all came of meere grace freelie. And therefore the verie *Themistes* translate the word heere vsed. [GRACE] or that which cómeth of meere favour onlie. *Chrysost. in Rom. 6*

In lyke-manner sayeth Cardinall *Cajetane*, Hee sayeth not, *The wages of righteousnesse, is lyfe eternall*; but *the gift of GOD, is lyfe eternall*: that wee may vnderstand, that it is not for our merits, but of the free gift of GOD, that in ende wee attayne vnto lyfe eternall. Therefore hee subjoyneth, (sayeth hee) *In Christ Jesus our Lord*. Loe heere the *merite*, loe heere

the *righteousnesse*, the wages whereof, is eternall lyfe. But vnto vs it is a gift, for Christ Iesus sake. The verie same sayeth Cardinall *Cusanus* on this place, as also their master of *Sentences*, *Lombard*, saying, that the Apostle spake so, that wee may vnderstand (sayeth hee) that GOD bringeth vs to eternall lyfe, for His owne mercies sake, and not for our merits. Closse contrarie vnto which doctrine of the Apostles, and these fornamed expositions is that which *Maldonatus* affirmeth, saying, that as properlie and truelie wee merite reward, when by grace wee doe well, as we merite punishment when without grace wee doe evill.

Maldon. in Ezek. 18, 20

ROM. 8. 18. *For I reckon that the sufferings of this present tyme are not worthie* (or condigne as the *Rhemistes* translate) *to bee compared with the glorie which shall bee revealed in vs.*

Vpon

Vpon which wordes (ſayeth *Harvo*) if anie man could fulfill all the Precepts of the Olde and New Teſtament, and ſuffer all ſort of torments (which hee rehearſeth) manie ages of tyme, hee would no wyſe be worthie of that glorie to come, which the elect ſhall receaue: For to that bleſſed lyfe (ſayeth *Gregorie*) which wee liue with GOD, and haue from GOD, no labour can be equall, nor no workes compared: chiefly ſeeing the Apoſtle ſayeth, that the ſufferings of this preſent time are not worthie of that glorie to come, to bee reuealed in vs. For the ſuffering is but ſmall (ſayeth *Theodoret*) but the gayne which is hoped for is great: And therefore hee called theſe tormentes that are looked for, not a *Reward* but *Glorie*, and which is no wyſe merited *de condigno* (ſayeth the Cardinall *Cajetane*)

Greg. in paſt. parte 2.

Whereupon alſo ſayeth *Bernard*, concerning lyfe eternall, We know,

that the ſufferings of this tyme, are not worthie to be compared with the future glorie; no, not, if one did ſuſtayne them all: for the merits of men are not ſuch, that for them eternall lyfe ſhould bee due of right; or GOD ſhould doe anie injurie, if hee did not giue it.

Bern. Serm. 3. in annunc B. Mariæ.

4. 2. TIM. 1.16.18. *The LORD giue mercie vnto the houſe of Oneſiphorus, for he refreſhed me, & was not aſhamed of my chaine. The LORD grant vnto him that hee may finde mercie of the Lord in that day*: that is, *in the day of Death, and Iudgement*, (ſayeth *Carthuſian.*)

Where-vpon (ſayeth *Theophylact.*) Take heede, that heere hee ſayeth not, *The LORD giue vnto him anie other thing, but mercie.* And againe, if *Oneſiphorus*, (ſayeth hee) who for the Name of *CHRIST* did caſt himſelfe in ſo many perils, was ſaved by *Mercie*; how much rather ſhould wee expect ſo to bee ſaved?

saved? Therefore also sayeth the Prophet, *Sow to your selues in righteousnesse, and reape in mercie.* So lykewyse, *Blessed are the mercifull*, (sayeth our Saviour) *for they shall receaue mercie.* And in lyke-manner (sayeth the Apostle) *Not by the workes of righteousnesse, which wee haue done, but according to His mercie Hee hath saved vs.* If then our salvation bee from mercie, it followeth, therefore, that it is not from merits.

Hos. 10. 12. Matth. 5. 7. Tit. 3. 5. 2. Tim. 1. 9. Rom. 11. 16.

ROM. 8. 17. *And if wee be children, then wee are heyres. Children by Adoption.* ROM. 8. 15. *And heyres of that kingdome which hee hath promised to them that loue Him.* IAM. 2. 5.

5.

Vpon which wordes (sayeth the Iesuit *Salmeron*,) Remarke, that this speach is of *Children by Adoption*, because amongst men this inference

ference faylleth not; for, for this ende are such adopted, that they may succeede to his goods who adopteth them, (sayeth hee.) And in lyke-manner (sayeth the Iesuit *Iustinian*, (Verie fitly doeth hee vse the word of *kinship*, alluding, to wit, to the right of adoption. For, (sayeth *Cajetane*) for this ende anie one is adopted to bee a sonne, that consequentlie he may bee heyre. If therefore our adoption is from no merits, and that our inheriting is from adoption, therefore it will follow by good consequence, that our inheriting is from no merite.

6. EPHES. 2. 10. *For we are His workmanship, created in CHRIST IESUS, vnto good workes, which GOD hath before ordained, that wee should walke in them.*

Remarke, then, as walking is a way to a place, maketh vs not to

have

haue right to that place; so walking in the way of good workes to heaven, maketh vs not to haue right to heaven, as the meritorious cause of obtayning the same, but onlie *CHRIST's* purchase, and his gracious promise. Therefore said *Bernard* of them, that they were the way to the Kingdome, but not the cause of our reygning in that Kingdome. So that it is a brutish thing, when we are at the ende of our iourney, to count our steps to that Kingdome, so manie merites deserving the same; or that *GOD* thereby oweth to vs, to whom we more than owe our owne selues.

Bern. de gra & lib arbit. ad finem.

LVKE 17. 10. *So lykewyse yee, when yee shall haue done all those thinges which are commanded you, say, Wee are vnprofitable seruants: wee haue done that which was our duetie to doe.*

Which speach (as *Vasques* showeth) is both a speach of humilitie and veritie, and as *Maldonat* also

So also the place.

Iob. 35.7. Psal. 16.2 Hier. ad Ctesiph. contra Pelag Chrysost. in Rom. Hom. 7. See also Vsh. p. 503.

also, and *Alfonsus à Castro*, on this place declare. Whence it is, that *Ierome* inferreth, *If hee bee vnprofitable who hath done all, what is to bee sayde of him, who could not fulfill all?* Hence, therefore, wee reason thus. Whosoever meriteth at GOD'S hands, hee is a profitable servant: but none, even who doeth all that is commanded him, is a profitable servant: therefore none can merite at GOD'S hands. The *Major* is vndenyable; the *Minor* is Christs owne wordes; which hee backeth with a reason, *because all are debt-bound*. Where-vpon sayeth *Chrysostome*, In doing all whatsoever wee can doe, wee but pay our debt when wee haue done the same. And therefore righthe also sayeth *Maldonat*, What wee owe, is not so laudable when wee performe the same, as it is vituperable if we performe not the same. And which wee see in the punishment of that servant with many strypes, who knew the will of his master,

Mald in Luke 17.

and

and did it not. Therefore from these wordes doeth *Marcus Heremita* draw this conclusion; The Kingdome of Heaven, then, (sayth hee) is not the hyre of workes, but the free grace of the LORD, prepared for his faythfull servants: *De iis qui putant se operibus justificari*. So LVKE 12. 32. where are three Arguments: 1. A Kingdome *given*: 2. This a gift of GODS good pleasure, not addebted: and 3. Given vnto vs, as an inheritance from a father. Therefore sayeth the Text, *It is your Fathers pleasure to giue to you a Kingdome.*

2. *Witnessing of Antiquitie.*

ETernall rest, (sayeth *Basill*) abydeth them who in this lyfe haue lawfullie striven: not for the merits of their workes, but out of the free favour of that most bountifull GOD, wherein they haue trusted. Lykewyse (sayeth *Augustine*) thy sinnes are thine, but merite is GOD'S; punishment is

Basil. in 114 Psal.

Aug. in Psal. 70. cõc. 2.

is due to thee; and when reward commeth, Hee shall crowne His gifts, not thy merites. *Last of all*, (sayeth *Bernard*) Thou cand not merite eternall lyfe, by no workes of thine, but Hee freelie lykewyse bestoweth that on thee: —— nor should God doe anie wrong, if He gane not the same vnto thee. *Cl[illegible]sse contrarie vnto the Rhemistes their wordes on* HER. 6. 10.

Bern. Serm. 1. in annunc. Mariæ.

3. *Confession of parties.*

WIth full consent doe the whole Fathers deliver (sayth *Cassander*) that the hope of pardon, and of lyfe eternall, is ONLIE to bee placed in the mercie of GOD, and merite of CHRIST onelie: neyther are our workes what-so-ever they bee, of that worth, (sayeth *Ferus*, and with him *à Castro*) that they deserue duelie and condignlie anie such reward. Therefore *Bellarmine* was forced to conclude all his *dispute for merites*, thus, that for the vncertaynt

Cassand. cōsult. art. 6.

Ferus in lib. 3. f. 69.

A. fol. à Ca-

certayntie of our owne righteousnesse, (sayeth hee) and the danger of vayne glorie, it is most safe to put our whole confidence in the onlie mercie and bountie of God. And hee is to bee accounted the founder *Divyne*, the more faythfull *Catholicke*, and most agreeable to holie *Scripture*, (sayeth their *Waldensis*) who simplie denyeth all merite, and with the Apostle & holy Scriptures acknowledgeth, that simplic no man meriteth the Kingdome of Heaven, but that hee getteth it onlie of God is miere favour and good will of the Giver.

stro. contra heres. verbo meritum.

Bellarm. lib. 5. de justificat. cap. 7 §. Sit tertia. Apud Vegam, Opuscul. de Meritis, qu. 4. p. 782.

CHAPTER VIII.
Of Purgatorie.

The state of the Question.

WEE denye not that the godly manie wayes, and oftymes

ſuffer heere, and haue by the Hand of their wyſe and merciſull Father, caſtigatorie and emendatorie puniſhments inflicted vpon them in this lyfe, which may juſtlie bee called *Medicinall benefits*, fardering their mortification, and tending to their good, as DAVID profeſſeth: and the Apoſtle teacheth, that they may bee made partakers of the LORD'S holineſſe. But wee denye, that theſe are *expiations*, or that they ſuffer anie puniſhment for their ſinnes at all after this life, ſpeciallie of ſuch a ſatisfactorie qualitie, as the Councell of *Trent* mentioneth, and as the *Romaniſtes* haue forged, in the fire of *Purgatorie*, which they define to bee a helliſh priſon, wherein the ſoules of the godlie are purged after this lyfe, which were not fullie purged heere, by enduring a temporall puniſhment for their mortall ſins there, and ſatisfying for their veniall. And wherein they are ſo peremptorie, that they affirme, that

Pſal. 119. 71 *Hebr.* 12, 10

Seſſ. 9 *ſub fin.*

that whoſoever believeth not this fire to bee, their ſoules in Hells fire ſhall bee tormented for ever. Notwithſtanding that this meane of purging of ſoules, or their going to anie ſuch place after death, is flat againſt Scripture. *Bell. lib. 1. de Purg. cap. 3 §. Ad ſeptimum*

1. Authoritie of Scripture.

1. IOHN 1. 7. *And the blood of IESVS CHRIST His Sonne, purgeth vs from all ſinne.* 1.

That is (ſay the *Rhemiſtes* themſelues) from Originall & Actuall, Veniall and Mortall, from the fault and paine due for the ſame. In lyke-manner, (ſayeth *Lombard*) CHRIST by His death, and by that one true Sacrifice of His, hath aboliſhed WHAT-SO-EVER faults wee had, whereby wee were holden by Satan to vndergoe puniſhment. And more particularlie (ſayeth *Bellarmine*,) The ſufferings of CHRIST are able to expiate all ſinne, originall & actuall, mort *Lomb lib. 3. ſent. diſt. 19. Bell. lib. 2. de indulg. cap. 5 §. At nous*

mortall and veniall, and all punish-
ment, eternall and temporall: and
Chap. 15. 1. *e* all this by it ſelfe alone. All which
theſe ſufferings doe not onlie per-
forme, when in Baptiſme wee are
firſt reconciled with GOD, but
alſo thereafter (as the *Rhemiſtes*
on this ſame place confeſſe) when
wee repent of our ſinnes commit-
ted after our firſt reconciliation,
notwithſtanding of theſe calami-
mities that haue come vpon the
godlie thereafter, as vpon DAVID,
and others: For Infants after Bap-
tiſme, are ſubiect to the lyke tem-
porall calamities. As ſickneſſes &
death it ſelfe, as well as thoſe who
actuallie ſinne after Baptiſme, and
are of riper age: ſo that, if ſuch
common calamities, or chaſtiſe-
ments ſhould argue no plenarie
pardon of ſinnes committed after
reconciliation in thoſe who are of
age, then ſhould it argue the lyke
alſo in Infants, and ſo there ſhould
no plenarie pardon bee of all:
which were to derogate greatlie
from the vertue of the ſufferings
of

of *CHRIST*, and from the *LORDS* mercie in lyke-manner, and so to make the Father of mercies in mercifulneſſe farre inferiour to man, and that hee requyreth of vs, in free and in full pardoning, a farre greater perfection of mercie than hee hath in himſelfe.

The ſufferings of CHRIST then beeing of an infinite value (ſayeth *Durand* and *Marsenes* cited by *Bellarmine*) to joyne therefore, the ſatisfactions of the ſufferings of the godlie thereto, is altogether ſuperfluous, for as where there is grace, there is pardon, ſo where there is pardon (ſayeth *Chryſoſtome*) there is no puniſhment at all, to wit, ſatisfactorie.

Bell. lib. 1. de indulg. cap. 4. § Tertia. Chryſoſt in Rom. Hom. 8.

PSAL. 73. 24. *Thou wilt guyde mee with thy counſell, and afterward receaue mee vp into Glorie.*

2.

Remarke, then, that after the finiſhing of this lyfe, wherein the godlie are guyded by the counſell of

Aug. medit c. 22. & lib 20. de Civit DEI, c. 15. Prosp. l. 1. de vita cõtemplatiua, cap. 1

of GOD, and His Grace; immediatlie followeth the receaving vp of their soules to Glorie. Therefore (sayeth *Augustine*) O happie Soule, who How SOONE it is loosed from the bodie, beeing set at libertie, PRESENTLIE goeth to Heaven, and is secure at rest.

In lyke-manner sayeth *Prosper* of the godlie, that having ended their paynfull pilgrimage, *presentlie* thence-foorth they raygne happie (sayeth hee) in their natiue countrey.

3. 2. COR. 5. 1. *For wee know, that if our earthlie house of this tabernacle bee dissolved, we haue a building of GOD, a house not made with handes, eternall in the Heavens.*

Vpon which wordes sayeth *Anselme*, We know that PRESENTLIE wee haue from GOD a building, that is, a blessed Mansion place.

Bell. l. 1. de

Yea, in lyke-manner, (sayeth *Bellarmine* himselfe) The Apostle's reason

reaſoning is moſt excellent, to wit, this, if this mortall lyfe periſh, (ſayeth hee) wee haue *preſentlie* another farre better in the Heavens. *ſanct. cap. 3*

REVEL. 14. 13. *Bleſſed are the dead which die in the LORD, from hence-foorth now, ſayeth the Spirit: for they reſt from their labours, and their workes follow them.* 4.

Vpon which wordes, (ſayeth the Ieſuit *Ribera*) It is almoſt the common expoſition of all, which *Andreas Caſarienſis* followeth, that theſe wordes are ſpoken of all the godlie, (and not onlie of *Martyres*) therefore *Beda* ſayeth, I thanke thee, O IESV, who makeſt them *bleſſed in Heaven*, (not in *Purgatorie*) who die in thee on earth: how much more theſe, who lay downe their happie ſoules both in Thy faith, and for Thy faith? And this expoſition *Ribera* proveth to bee true, by ſundrie lyke ſpeaches of *Rom. 8. 1. And 16. 13 7*

Cal. 1 22 of Scripture, and by the custome of the Church which in her publicke offices for the dead vnderstandeth the same so; and therefore hee calleth it, the *most fit and convenient meaning*, because it cōprehendeth them that die for the LORD, (as *Martyres*) and extendeth it selfe also vnto all others the godlie who-so-ever. Thus also doeth *Primasius*, *Aretas Cæsariensis*, *Bernard*, *Haymo*, and the Iesuit *Lorinus*, expone these wordes.

John 15. 4 5

Bern. ad milites Templi. cap. 2 ep. 98.

Next, (*à modo*) or *from hence foorth Ribera* exponeth, from the verie tyme of their death, as *Ambrose*, *Haymo*, and *Beda*, expone (sayeth hee) who therefore brings that of the PSALMIST, *when Hee hath given vnto His well-beloved their sleepe, beholde the inheritance of the LORD.*

Psal. 127.

COL. 1. 20. *Having made peace through the blood of His Crosse by Him, to reconcile all thinges vnto Himselfe, whether they*

5.

they bee thinges in Earth, or in Heaven.

Whence wee see, that the Apostle distinguisheth the Church, which is reconciled to GOD by CHRIST, into that which is on Earth, and that which is in Heaven: but of anie part there-of in Hell, hee speaketh not at all. There-fore, that reconciliation which was made by CHRIST's Blood, belongeth not to anie who are there, eyther in *Limbus*, or *Purgatorie*.

Agayne, 2. COR. 4. 18. *These thinges that are seene, are Temporall; and these thinges which are not seene, are Æternall.* Whence it followeth, that there is no invisible place after this lyfe, which is not eternall, and consequentlie, there is no *purgatorie*.

In lyke manner (sayeth *Andreas Cæsariensis*, and with him *Aretus*) Their verie departure out of the bodie, is this resting from their labours: and therefore, from

hence-foorth, that is, from the verie tyme of their death is signified, ſayeth *Richardus de ſancto Victor.*

Cyprian. de exhort. Martyrii cap. vlt.

Wherefore, (ſayeth *Cyprian*) O what dignitie and ſecuritie is it, in a moment to cloſe thy eyes, whereby men in the world are ſeene, and to open them inſtantlie, that GOD and CHRIST may bee ſeene! O what great happineſſe is it, to bee ſpeedilie pulled from the earth, that thou mayeſt *Preſentlie* bee placed in Heaven: Laſt of all, to reſt from their labours, is, (as *Beda* calleth it) *to bee bleſſed in Heaven*: and not as the *Rhemiſts* expone it, *To bee diſcharged of the troubles of this lyfe.* For this were a miſerable *Reſt*, to bee fred of ſuch, and yet to bee tormented with helliſh paynes after this lyfe.

¶ 2. COR. 5. 8. *Wee are confident, I ſay, and willing rather to bee abſent from the body and to bee preſent with the Lord.*

So alſo

So alſo PHILIP. 1. 23. *I deſire to bee diſſolved, and to bee with CHRIST.*

Whence wee reaſon thus, They who are with the LORD, or with CHRIST, are in no place of torment, (for to bee with CHRIST, is to bee in Paradiſe, as hee ſayde to the Thiefe.) But the godlie Soules preſentlie after their beeing abſent from the bodie, which is by death and diſſolution, are preſent with the LORD, or with CHRIST, as the Apoſtl's words import, and the *Rhemiſts* confeſſe. Therefore they are in no place of Torment.

Therefore doeth *Tertullian* adde the particle of tyme, ſaying, I deſire, ſayeth the Apoſtle) *jam recipi*, even now, to bee receaved, and to bee with CHRIST. *Tertul. de patiẽtia c. 9. & de ſpectaculis c. 28.*

2. *Witneſſing of Antiquitie.*

THE Church then, (ſayeth *Auguſtine*) doeth know two *Tertul. 134.*

in Io. hap. ſorts of lyues, which are from GOD preached and recommended to her, where-of one is by fayth, the other by ſight: the one in the tyme of her Pilgrimage, the other in the tyme of her Manſion: the one in labour, the other in reſt: the one in the way, the other in her mitiue country. But no mention of ame third ſort of lyfe, of ſuch who are neyther in bleſſe, nor reſt, nor in their country: even as the Apoſtle diſtinguiſheth the Church, eyther beeing on earth, or in Heaven. And as the primitiue Church (by *Bellarmines* witneſſing) defended themſelues agayn the *Donatiſtes*, that they made not two Churches, one vpon earth, and another in Heaven, but diſtinguiſhed the two times or eſtates of the Church, the one Militant, and the other Triumphant: no more bring they of the Popiſh triparation, of a third, in *Purgatorie*.

Epheſ 3. 10.

Bel. l. 3. de Eccleſ 6. 9.

And moſt excellentlie ſayeth *Iuſtine Martyr*. Thus after the departure

Iuſt. Mar.

parture of the soule from the bodie, *presentlie* is made a distinction betweene the good and the evill; for they are carried to the places whereof they are worthie: the soules of the godlie by the Angels beeing carried to Paradise, where the companie and sight of Angels, and Arch-angels is, as also the sight of CHRIST our Saviour, according to these words, *While wee are absent from the bodie, wee are present with the LORD.* But the soules of the wicked are carried to Hell, (sayeth hee.) Neyther hath the Scripture taught vs, (sayeth *Ephrem*) that there are three places.

q. 75. So Greg. Nazian. in Orat. funebri in laudē Cæsaris fratris. Chrysost. hom. 3. ad philip. & Aug. Tract.

l. 13. de civit. Dei, c. 8. Ephrem tom. 1. de mansio, beat.

3. *Confession of partie.*

WEE are certayne, (sayeth *Aquinas*) if our earthlie house wherein wee dwell heere, that is, our bodie bee dissolved,

Aquinas in 2. Cor 5. 1.

and turne to corruption by death, wee haue *preſentlie*, not in hope, but in reall poſſeſſion, a better houſe, not made with handes, that is, heavenlie glorie, whereof our Saviour ſayde, *In my Fathers houſe, are manie manſions.*

Bellarmine alſo, after the reciting of this Teſtimonie of *Dionyſius Areopagita*, which ſayeth thus, The Saynćts in their death, know ſurelie, that whollie they ſhall attayne to reſt, and a full conformitie with CHRIST, *how-ſoone* they come to the ende of this preſent lyfe. Hee willeth vs, to remarke this, ſaying, Note, that *Dionyſius* ſayeth, that the ſoules of the godlie *preſentlie* after death, attayne to immortall bleſſe.

Bell. l. 1. de ſanct. c. 4. Areopag. de Eccleſ. Hier. c. 7.

CHAPTER IX.
Of the Sacraments.

SECT. 1.
Of the abſolute neceſſitie of

tic of the Baptiſme of Infants.

The ſtate of the Queſtion.

WEE holde, that Baptiſme is neceſſarie to Salvation, by a conditionall neceſſitie, to wit, if it may bee had, or *ratione præcepti*. The contempt whereof is damnable, as alſo that it is the onelie ordinarie meane given by GOD to his Church, for bringing of Infants to the participation both of Grace and Glorie. But that it is ſimplie neceſſarie by ſuch an abſolute neceſſitie, *ratione medii*, that except this meane of ſalvation bee vſed, there is no poſſibilitie of ſalvation to poore Infantes, who are children of the faythfull, this wee denye, and reject as a cruell & vncharitable poynt of doctrine, (altho the Councel of *Trent* accurſe them who ſo thinke) & wee affirme it to bee altogether contrarie to theſe Scriptures following. *Seſſ. 7 can. 5.*

1. *Authoritie of Scripture.*

1. GEN. 17. 7. *And I will eſtabliſh my Covenant betweene mee and thee, and thy ſeede after thee in their generations, for an everlaſting Covenant, to bee a God vnto thee, and to thy ſeede after thee.* So lykewyſe, ACTS 2. 39. *For to you is the promiſe,* (ſayeth the Apoſtle) *and to your children, and to all that are afarre off, whom-ſo-ever the LORD our GOD ſhall call.*

Remarke, then, that not onelie are the Parents within the Covenant of Grace, but their children alſo, and their ſeede after them. And, even as the female was comprehended vnder the male, (becauſe vncapable of Circumciſion) and ſo ſayed amongſt the *Iewes*; ſo are Infants dying in the mothers wombe, or in the birth, without

B. Baptiſme,

Baptiſme, comprehended vnder their believing Parents, and within the Covenant of Grace; and conſequentlie are ſaved, as belonging to election. Therefore ſayeth *Auguſtine*, It is collected, that inviſible ſanctification hath beene preſent to ſome, and profited them to ſalvation, without the viſible Sacraments. *Aug. ſup. levit. q. 84.*

IOSHVA 5. 5. *Now all the people that came out, were circumciſed: but all the people that were borne in the Wildernesſe, by the way as they came out of Ægypt, them they circumciſed not.* 2.

Whence wee inferre, That as the children who died thoſe fourtie yeares in the Wildernesſe, were not condemned, for not being circumciſed vnder the Law, notwithſtanding of that peremptorie commination, which ſayeth, *and the vncircumciſed man-child, whoſe fleſh of his fore-skinne is* *Gen. 17. 14*

not circumciſed, that ſoule ſhall bee cut off from his people: Even ſo, neyther are the children of Chriſtians condemned, for not beeing baptized vnder the Goſpell, when that Sacrament can not poſſiblie or conveniently bee had: it beeing not the want, but contempt of Baptiſme that is judged damnable. Therefore ſayd *Ambroſe* concerning the Emperour *Valentinian*, who died vnbaptized, I loſt him whom I was to regenerate by Baptiſme; but hee hath not loſt that grace which hee deſired there-by.

Ambroſe in Orat. funebri de obitu Valen. imperat.

3. IEREM. 1. 5. *Before thou cameſt out of the wombe, I ſanctified thee.* And agayne, ROM. 9. 11. *For the children not being yet borne*, (ſayeth the Apoſtle) *neyther having done eyther good or evill, that the purpoſe of God according to election might ſtand, not of workes, but of him that calleth*,

leth, it was sayde vnto her, *The elder shall serue the younger: as it is written*, Iacob *haue I hated, and* Esau *haue I loued.*

Wherevpon (sayeth *Cornelius Mus*, Bishop of *Ritonto*,) by a speciall priviledge of divyne grace by Christ, even infantes in the wombe may attayne to salvation, as is manifest in the example of *Ieremie*, and *Iohn* the baptist. (And there-after,) For it is evident, sayeth hee, and with him *Bellarmine*,) that the divyne grace of Christ, is not tyed to Sacraments. Therefore (sayeth *Bernard*) what reason or nature teacheth, that none of those who die, whose bodie outwardlie is not sprinkled with the element of water, can obtayne internall and eternall salvation? and therefore hee thereafter affirmeth, that in case *contempt* bee not the cause, that then the Parents fayth is not onlie profitable, but sufficient also for the chylde. *For if the roote bee holie,* (sayeth

Mus in Rō. 5. p. 208.
Bel. l. 4. de animā Christi. c. 16. in fine.
Bern. Epist. 77.

Rom. 11.16 (sayeth the Apostle) *so also are the branches.*

4. 1. COR. 7. 14. *For the vnbelieving husband, is sanctified by the wyfe, and the vnbelieving wyfe, is sanctified by the husband; else were your children vncleane, but now they are holie.*

Note, then, if the children of one onelie believing parent bee esteemed holie, and in the Covenant, how much more then should the Children of Parents, both believing bee esteemed holie, and so charitablie judged of, (if they die without Baptisme) to bee eternallie saved? Therefore in that booke which was written by *Augustine*, of the Baptisme of Infantes, that examples haue gone before of Infants to make, whom Christians (sayth hee) the Christian will even of one parent had prevailed, the Apostle did signifie-

Gen. 17.7.

Aug. l. 3. de baptismo parũ- ter c. 12.

2. Witnesting

2. *Witneßing of Antiquitie.*

HOw forcible that is the which th' Apostle saith, even without the visible Sacrament of baptisme, (sayth *Augustine*) with the heart wee believe vnto righteousnesse, and with the mouth wee confesse to Salvation, is declared in that Thiefe on the Crosse. But then it was invisiblie fulfilled, when not the contempt of Religion, but the poynt of necessitie, did exclude the mysterie of Baptisme. Wherefore (sayeth *Bernard*) CHRIST when hee sayde, *Hee who believeth, and is baptized, shall bee saved*: warilie, and well, hee sayeth not, *But he that is not baptized, shall bee condemned.*

Aug. tom. 7 l. 4. de baptismo cont. donatistas, c. 22. cited in the canō law, also *de cōsecratione. dist. 4 c. baptismi vicem, Bern. Epist. 77.*

3. *Confession of partie.*

LOmbard speaking of the sense of these words, *John 3. Except a man*

Lōb. l. 4.

man bee borne of new, &c. and vnderstanding them of Baptisme: but this is to bee vnderstoode (sayeth hee) of them who may, and yet despyse to bee baptized: otherwyse, (sayeth hee) GOD hath not tyed his power to Sacraments; for that some hath gotten invisible sanctification, without the visible Sacrament, this *Augustine* clearlie teacheth. So lykewyse sayth Cardinall *Cajetane*, in the case of necessitie vnto the salvation of children, the Parents desire of Baptisme is sufficient. Yea, GERSON, *before the whole Councell of* Constance, *delyvered this doctrine*, saying, It is evident, that GOD hath not tyed His mercie of salvation, to the common lawes of Christian doctrine, nor yet vnto Sacraments; but without anie prejudice thereof, hee can sanctifie children vnborne in the verie wombe, by the baptisme of his grace, and power of the holie Ghost. And therefore hee sayeth that

dist. 4 §. his autē & lit. E. so also *Alfōsus de castro verbo baptism°. Cajet. in sūmam thomæ part. 3 art. 1. & 2. Gerson in conc. de nativ. virg.*

that all Parents ſhould pray for this grace to their Infants, in caſe that they happen to die before their birth.

SECT. 2.

Of Tranſubſtantiation in the LORD'S Supper.

The ſtate of the Queſtion.

THat in the LORD'S Supper, the verie Bodie and Blood of Chriſt is truelie, reallie, and effectuallie preſent, as foode to the ſoules of all true believers, and that the ſame is truelie participated vnto ſalvation, by all worthie Receavers, wee conſtantly affirme: but after conſecration to affirme, that the ſacramentall Elements are not onlie changed in vſe and qualitie, but alſo that the verie ſubſtance of bread and wine is converted, and changed into the verie ſubſtance of CHRIST'S Bodie & Blood

Sess. 4 sub pio 4. cap. 4 can. 2 Ioseph Angles in 4. sent. q. de suscipientibus eucharist. diffic. 2. ex communi scholasticorũ sentẽtia, brutũ comedens sacramentũ verum corpus Christi devorat. So sayth *Aquin. part 3. q. 80. art. 3. ad 2. Alens. part 4. q. 45. in 1. Antonius, in 3. part. de defectib⁹ missæ, c. 6. sect. 3. et Greg. de Valen. in 3. Thomæ disp. 6. q. 8 punct. 2.* &c.

& Blood, their accidents of shape, colour, and quantitie onlie remayning, as the Councell of *Trent* decreeth vnder a curse; and that vnder these accidents, the Bodie and Blood of Christ hath such a locall existence, that it may bee handled by the Priest, and in the participation there-of, eaten by all the communicants what-so-ever, yea, by verie Dogges and Myce, as the cantells of their Masse beareth, and as one of themselues testifie, that this is the common doctrine of Schoole-men. This (I say) wee oppose, as a most grosse and erronious doctrine, destroying both the nature and partes of a Sacrament, as also the veritie of Christs humane nature, and furnishing matter likewise of most grosse Idolatrie, & most impious Blasphemie. The places of Scripture which militate in the contrarie, are these.

1. Authoritie of Scripture.

MATTH. 26. 26. *And as they were eating, JESUS tooke bread, and bleſſed it, and brake it, and gaue it to his Diſciples.* 1.

Note, then, that what our Saviour brake, and gaue to his Diſciples, is declared to bee that ſame which hee tooke and bleſſed, or did conſecrate, as the word (it) ſo often repeated, importeth. But our Saviour tooke bread, (ſayeth the Text) and bleſſed or conſecrated it. Therefore ſeeing the ſame word (it) is ſtill retayned, after bleſſing or conſecration, it followeth, that it was bread in ſubſtance which Hee brake, and gaue vnto his Diſciples after conſecration. So that wee ſee, our Saviours conſecration changed not the ſubſtance of the bread into any other, but only ſanctified the ſame, to a Sacred and Sacramentall vſe.

Now, that the conſecration of the

the bread and wine, was by our Saviours bleſſing, (and not by theſe words, *hoc eſt corpus meum,*) and vſed in lyke-manner by the Apoſtles after him, wee ſee, firſt, by S. *Paul's* wordes, ſaying, *The cup of bleſſing which wee bleſſe, is it not the communion of the Blood of CHRIST?* 1 Cor. 10.16 Where-vpon ſayeth *Aquinas*, (which wee bleſſe,) that is, which wee who are Prieſts doe conſecrate. And therefore in lyke manner ſayeth the Canon Law, Not everie bread, but that which receaveth the bleſſing of Chriſt, becommeth the bodie of Chriſt. Wherefore alſo doeth *Iuſtin Martyr* tell vs, that by Prayer and Thanke-giving the Elements are conſecrated, (ſayeth hee) and the bread after invocation of the holie Ghoſt, is no more common bread, (ſayeth *Cyrill* of IERVSALEM.) The lyke ſtyle doeth *Theodoret* giue to conſecration, which *Auguſtine* calleth *Myſticall Prayer*; and *Cyril* of *Alexandria*,

Diſt. 2. de conſecrat. c. non omnis panis.

Iuſt. Mart. apol. 2

Cyril. catech. 5. myſtag. 3

Theod. dial. 2

Myſticall Benediction. Where-of agayne, ſayeth the Canon Law, Before the Benediction it is called that *ſpece*, (to wit, bread) but after Benediction the Bodie of Chriſt (remarke) is *ſignified* there-by, (ſayth their *Decretall.*) And again, We cal that the bodie & blood of Chriſt, (ſayeth another Canon) which beeing taken of the fruits of the earth, & *conſecrated by myſticall prayer*, wee receaue vnto ſalvation of our ſoules, in remembrance of the Lord's ſuffering. The particular forme of which prayer, our Saviour left to the libertie of his Church. Therefore wee ſee that conſecration was by Chriſts bleſſing, and wordes of prayer vttered to GOD, and not by concionall, or ſuch wordes as the *Romiſh* Prieſt's, nowe in an vnknowne tongue whiſper to the bread. Yea, *Bellarmine* himſelfe is forced, by the evidence of Truth, to grant, that anie change that was made of the bread from common bread, was by CHRIST'S bleſſing: For,

Aug. l. 3. de trin. c. 4. Cyril. Alex. l. 10. in Iohan. c. 13. diſt. 2 de cõſecrat. c. ante benedictionem. diſt. 2 de cõſecrat. c. corpus et Bel. l. 1. de euch. c. 11. §. ad vlt.

(ſayeth hee) Hee gaue not common bread as Hee tooke it, but bread which He had bleſſed; and by bleſſing, changed it. All which wee grant, to wit, from *common*, to *Sacramentall bread*. But yet ſtill after bleſſing, that it remayned in ſubſtance bread, and that our Saviour brake bread, and gaue bread to His Diſciples, is evident out of the Text, (as is ſhowne) ſaying, *Hee tooke bread, and bleſſed it, and brake it, and gaue it to His Diſciples*. Where the word (it) thryſe repeated, can haue relation to nothing elſe, but to the firſt words, to wit, *Hee tooke bread*. And therefore to cleare this the more, the Apoſtle telleth vs, that it is not onelie bread which is broken, and given after bleſſing or conſecration, but alſo which is eaten by the faythfull, ſaying, not onlie, *The bread which wee breake, is it not the Communion of the Bodie of CHRIST?*

1 Cor. 10.16

but

but alſo, *As oft as yee ſhall eate of this bread*, &c, (ſayth hee) *yee ſhall declare the LORD'S death till Hee come.* 1. Cor. 11. 26.

1. COR. 11. 24. *This is my bodie, which is broken for you.* 2.

The expoſition of which words, (*this is My Bodie*) wee will heare the ſame out of their Canon Law, and gloſſe vpon the Decretall therein, it is this; That this bread, *ſuo modo vocatur corpus Chriſti*, that is, after the owne manner thereof it is called the Bodie of CHRIST; ſeeing (ſayeth the Canon) it is truelie, but the Sacrament of CHRIST'S Bodie. And vpon which Canon ſayth the gloſſator, That heavenlie bread, that is, the heavenlie Sacrament, which truelie repreſenteth Chriſts fleſh, is called Chriſts Bodie; but improperlie, (ſayeth hee) wherefore it is ſayde, that after the owne manner thereof it is ſo called, but not *Diſt. 2. de conſecrat. c. hoc eſt.*

not in the trueth of the thing it selfe, but by mysticall significatiō: so that the meaning is, it is called *the Bodie of CHRIST*, that is, (sayeth hee) it signifieth or representeth the same.

Besides the Popes Decretalls, if wee will heare the Fathers, their exposition no lesse over-throwe Transubstantiation, for first, *Augustine* giveth vs a generall rule for vnderstanding such speaches, saying, The thing which signifieth, vseth to bee called by the name of that which it signifieth. Next more particularlie *Theodoret* shortlie telleth vs, saying, that our Saviour honoured the visible signes with the name of His Bodie and Blood; not changing their nature, (sayth hee) but adding grace to nature. And hee made no difficultie (sayth *Augustine*) to say, *This is My Bodie*, when hee gaue the signe of His bodie. Which *Tertullian* also agaynst *Marcion*, calleth the the figure of His bodie; and *Eusebius*,

Quest. super levit. 57. Theod dial. 1 See also Ireneus l. 4. c. 34. Aug. contra Adimantum c. 12. & in

ſebius, the ſymbole of the ſame. And there-fore not the ſame it ſelfe by tranſubſtantiation. *Pſal. 3. et 38. Tertul. cont. Marcion l. 4. c. 40. l. 3. c. 19. Euſebius demon. Evang. l. 8 c. 1.*

But to come to the next words, (*which is broken for you.*) From whence wee reaſon thus, The bread is the bodie of Chriſt, after that manner that the bodie of Chriſt was then broken, when Hee gaue the Sacrament. But His bodie then was broken ſacramentallie onlie, or by repreſentation, and not reallie or by paſſion: for then Hee had ſuffered twyſe, (cõtrarie to HEB. 9. 27.) Therefore the bread is not the bodie of Chriſt reallie, but ſacramentallie, even as in Sacraments, ſignes get the names of thinges ſignified by them; as *Circumciſion* is called the *Covenant*; the *Lambe*, the *Paſſover*; and the *Cup* in this Sacrament, is called *The New Teſtament*. Where-fore ſayeth there Canon Law,

Dist. 2. de consecrat. c. cum frangitur. Ibidē gloſſa in c. quid ſit. Bern. ſerm. 6. in vigilia nativitatis.

Law, by this fraction what other thing is repreſented, but the immolation of the Lords bodie vpon the croſſe? And agayne, (ſayeth the gloſſe) His death is repreſented, while as the bread is broken. Wherefore alſo ſayeth *Bernard*, Even as hee ſeemeth in a ſort to ſuffer, while as in the Sacrament, (to wit, by His fraction) His death is commemorated by vs: ſo in a ſort Hee ſeemeth to bee borne yearlie, while as His birth is repreſented vnto vs. The fractiō then of Chriſts bodie in the Sacramētal action there-of, is no otherwyſe, than as the birth of Chriſts bodie is on the feaſtivall commemoration there-of, to wit, neyther of them reall or properlie, but by repreſentation or recordation, and improperlie.

3. I. COR. II. 24. *Doe this in remembrance of Mee.*

Whence we reaſon, What Chriſt left to His Church in remembrance of His bodie, and of His ſuffering

ſuffering there-in, (ſignified by breaking) the ſame is not the bodie of Chriſt it ſelfe which did ſuffer; for theſe two are diverſe. But this Sacrament of His bodie, Hee left to His Church, in remembrance of His bodie, and of his ſuffering therein, (as ſayeth the Text:) therefore this Sacrament of His bodie, is not the bodie of Chriſt it ſelfe which did ſuffer. Hence therefore it is, that *Ambroſe*, *Chryſoſtome*, and with them *Euſebius*, calleth the Sacrament, a Remembrance of Chriſts death, and of that ſacrifice which He once offered vpon the Croſſe. And *Auguſtine* ſhoweth, that to eate His fleſh, and drinke His blood, is ſweetlie and profitablie to haue in remembrance, that His fleſh was crucified, and wounded for our ſakes.

Ambroſ. in c. 10. ad Heb. Chryſoſt. hom. 17. in Heb. Euſebius demon. Evang. l. 1. c. 10. Auguſt. de doct. Chriſtiana, c. 16.

Aquinas alſo (and with him *Lombard*) ſhoweth this to bee the reaſon

Aquin. part. 3

q. 83. art. 1. Lob. l. 4. dist. 72. q. 3. sit dist. 2 de cõsecrat. c. quia morte

reason why this SACRAMENT may also bee called a Sacrifice; Because (sayeth hee) the celebration of this Sacrament, is a certayne Image of the Passion of CHRIST. Now, wee know, that the Image of a man, made to represent him, and bee in rememberance of him, is not a man himselfe. Therefore also sayeth their Canon Law, Because wee are delyvered by the death of Christ, beeing myndfull of this thing, in eating, and drinking, wee represent that flesh and blood which was offered for vs.

4. LVKE 22. 20. *This Cup is the New Testament in my blood, which is shed for you.*

Mark 14. 23 24.

Note heere, first, that, as S. MARKE relateth, these wordes of the Cup, were vttered by our Saviour to His Disciples after they all had drunke thereof: and therefore, if they were the words of Consecration, then the wine had

been

beene conſecrated: and conſequentlie, (as they ſay) changed into His Blood, in the Diſciples bellies, and not in the Cup at all.

Next; it is to bee remarked, that thoſe who denye anie figure in Chriſts ſpeach of the Bread, yet in this place of the Cup, they grant figures freelie; to wit, 1. that by the Cup, is meaned, that which is in the Cup: which they muſt ſay after conſecration, is eyther Wine in ſubſtance, or elſe Chriſts Blood. If they ſay, Wine, then we agree: if they ſay Chriſts Blood properlie, how ſhall Chriſts Blood bee the New Teſtament, which is the Goſpell preached long before, and muſt bee diverſe from the Teſtator? If they ſay, that it is ſo called, becauſe it is the Seale thereof, then heere a new figure agayne: beſides, that ſeales ſhould bee viſible, which the Blood is not. As alſo, the ſenſe of theſe wordes, *This Cup of the New Teſtament in my Blood*,

ſhould bee this, *This Blood is the ſeale of the New Teſtament in my Blood*: which were juſt, *a non ſenſe*. And in lyke-manner, if they admit, that the Cup is the New Teſtament, becauſe it is the Seale there-of, why admit they not lykewyſe, that the Bread is the Bodie of Chriſt, becauſe it is the Seale there-of, as Sacraments are called, *Signes* and *Seales*, ROM. 4. 11?

In lyke-manner, that which is added, (*which is ſhed for you*) overthroweth Tranſubſtantiation. For this ſhedding of Chriſts Blood when Hee gaue the Sacrament, muſt bee vnderſtoode eyther reallie and properlie, or elſe Sacramentallie and improperlie. But, the firſt it could not bee; for then it ſhould haue beene ſhed and iſſue out of His veynes at the Table, before it was ſhed thereafter, and on the Croſſe: and ſo Hee ſhould haue ſuffered oftener than once, contrarie to Scripture before cited, A-

Heb. 7. 29.

ted. As alſo their Maſſe ſhould not bee an vnbloodie Sacrifice. Therefore it followeth, that this ſhedding was onlie Sacramentall, and by repreſentation, wherevnto agreeth the Gloſſe vpon their Canon Law, ſaying, *CHRIST'S Blood is ſhed*; that is, the ſhedding thereof is ſignified or repreſented: and if it bee ſhed onlie Sacramentallie, or by repreſentation, then it is Chriſt's Blood onelie, ſo in lyke-manner; and conſequentlie, not reallie and properlie, by Tranſubſtantiation.

Diſt. 2. de conſecrat. c. ſi quæ-tieſcũque.

MATTH. 26. 29. *I will not drinke hence-foorth of this fruit of the Vine.* SO MARKE 14. 25. 5.

Which wordes Pope *Innocent* himſelfe declareth were ſpoken by Chriſt, of the Cup, in the Sacrament. *Luke* indeede he teſtifieth, that Chriſt ſpake the ſame of the Paſcall Cuppe: but hee denyeth not that which the two former Evangeliſts affirme, that hee ſpake

Innocens 3 de myſterijs miſſæ l. 4. c. 27.

the ſame in lyke-manner of the myſticall Cup: and therefore we conclude, that (without anie inverſion of order by the two Evangeliſts) our Saviour ſpake the ſame of both Cups: as if he would haue ſayde, I will not heereafter celebrate with you neyther anie Paſſover, nor myſticall Supper. And ſo the Evangeliſts agree well amongſt themſelues. And herein wee haue with vs, *Origen*, *Cyprian*, *Chryſoſtome*, and *Beda*; and of themſelues, *Ianſenius*, and others.

Orig. tract. 30i. in Matth. Cyprian Epiſt. 68. ad Cæcil. Chryſoſt. hom. 63. in Matth. Beda in Luc. 22. Ianſenius, c. 131.

Note, then, that both after conſecration & drinking thereof, our Saviour calleth it Wine in ſubſtance, or the fruit of the vine: and therefore not tranſubſtantiate in blood. Wherefore ſayeth *Cyprian*, It was wine which hee called His blood. So alſo ſayeth *Chryſoſtome*, ſpeaking againſt ſome who vſed to giue water, When our Saviour celebrated

Cyprian l. 2. Epiſt. 3. Chryſoſt. hō. 83

celebrated this Myſterie, Hee gaue Wine to His Diſciples, (ſayeth hee) having called it the Fruit of the Vine; which produceth not water. So that wee ſee that it was Wine after conſecration, which Hee called His Blood: and it was Wine alſo which Hee gaue to His Diſciples to drinke. Therefore, ſayeth *Theodoret*, (and with him *Bertram*) the myſticall ſignes they depart not after conſecration from their owne nature: for they remayne in their former ſubſtance, forme, & figure, & may be ſeen & touched, euen as they were before. *in Matt.*

Theod. dial. 2. Bertram de corp. & ſang. Domini. Edit. Colō. pag. 105

And to ſay that Chriſts Blood is called the fruit of the Vine, becauſe it was once ſo, (to wit, before cōſecration) we are to vnderſtand, (beſide what is ſpoken) that in Sacramentall ſpeaches, ſignes receaue the names of things ſignified, but not thinges ſignified the names of the ſignes.

1. COR. 10. 16. *The bread which we breake, is it not the com-* 6.

vnunion of the bodie of CHRIST? that is, a meane (as ſayeth *Aquinas*) to make vs one with Chriſt: becauſe the receaving of this Sacrament (ſayeth *Lyra*,) incorporateth the receaver in Chriſt.

Note, then, that the Apoſtle calleth it bread, which is broken, which breaking ſeeing in their Maſſe it is after conſecration, it followeth that it is bread after conſecration.

Heere our Adverſaries are miſerablie perplexed, to tell what is broken: for if they grant the Apoſtles wordes to bee true, that it is bread, then they yeelde to vs. Therefore, leſt they ſhould doe ſo, Pope *Nicolas*, with his *Councell* at *Rome*, determined, that it was Chriſt's reall bodie, which ſenſiblie, and in the trueth of the thing it ſelfe was broken by the Prieſt's hands, and chewed with the teeth of the faythfull: as is to bee ſeene in the Popes Decretall, and preſcryved manner of *Berengarius* recant

Diſt. 2. de conſecrat

Recantation. But the *Romanistes* since, considering the manie inconvenients and absurdities that follow heere-on, haue thought this too grosse, and *Capernaïtish*; and therefore they say now, that the bodie of Christ, vnder the accidents of bread, is whole in the Host, and in everie part thereof, and (according to the Glosse vpon the Pop's Decretall) that the accidents are onlie broken, and giue the cracke. Whence it followeth, that they must admit a strange figure, and put vpon Christs words, and the Apostles, a strange interpretation: to wit, that Christs wordes are to bee thus exponed, *This is my bodie, which is broken for you*: that is, *This is not My bodie which is broken*, but the accidentes of bread, without the substãce thereof, as the colour, shape, and taste of bread, while as no bread is their present at all. And that the Apostles wordes lykewyse are thus

c. ego Berẽgarius

Dist. 2. de consecrat. c. cum frangitur hostia dicos ipsa accidẽtia frangi et dare sonitum.

to bee exponed, *The bread which we breake*, that is, *We breake no bread at all in ſubſtance*, but onlie imaginarie accidents, without anie ſubject: and ſo the Gloſſe to belie the TEXT.

7. 1. COR. 11. 26. *As oft as yee ſhall eate of this Bread, and drinke of this Cup, yee ſhall declare* (or as the *Rhemiſts* tranſlate) ſhow *the Lord's death till His comming.*

Note heere agayne, that, that which is eaten, is called bread, Now, eating is after conſecration: therefore it is bread after conſecration; and conſequentlie, nowyſe tranſubſtantiate. Wherefore ſayeth Pope *Gelaſius*, The Sacraments which wee receaue of the bodie and blood of Chriſt, indeede are a divyne thing, by meanes where-of wee are made partakers of the divyne nature: and yet the ſubſtance of bread and wine (ſayth hee) doeth not ceaſſe to bee. And where

Gelaſius de duabus in Chriſto naturis, cõtra Eutychen.

where they say, it is called bread, because it is so in show onlie, then the next wordes doe convince thē; for they must grant, that the Cup also is only so in show, the Apostles speach beeing alyke of both. And whereas others say, that it is so called, because it was once bread before consecration, and therefore is denominate from what it was; as man is called *Dust*; and *Evah*, bone of *Adam's* bone: this is true indeed in changes where the same substance remayneth, and entereth in the composition of a thing, as *Dust* doeth in mans bodie, and *Adam's* rib did in *Evahs*: the like where-of they dare not say of bread, that it entereth so into the composition of Christs bodie, and yet remayneth still in the substance there-of. Gen. 2. 23. 3. 19. 2. 21.

Agayne, out of the last wordes wee reason thus: As the memoriall or declaring of His death and passion till hee come, is not His passion it selfe; so the memoriall of His bodie till hee come, is not

His

His bodie it ſelfe preſent. But the Sacrament is the memoriall of His death and bodie crucified, till Hee come in it glorified: therefore is not the ſame preſent in ſubſtance.

8. IOHN 17. 11. *And now I am no more in the Worlde.* Which Cardinall *Tolet*, granteth to bee meant of his bodilie preſence after His aſcenſion, according to ACT. 3. 21.

Aug. trall. So in Iohan. tem. Where-vpon *Auguſtine* taketh occaſion to inquire, ſaying; How, then, ſhall I receaue him who is abſent? how ſhall I ſtretch out my hand to Heaven, where Hee ſitteth, to lay holde on Him? Where-vnto hee anſwereth, Send thy fayth thither, and thou haſt layde holde on Him.

Vigil. l. 4. cont. Eutych. *Vigilius* alſo (a *Martyr*, and Biſhop of *Trent*, diſputing againſt the hereticke *Eutyches*, who would haue confounded Chriſts two natures, ſayeth, If the word and the fleſh haue but one nature, how cometh it to paſſe, that the Word

being

beeing in all places, the fleſh alſo is not in all places? For when it was on earth, it was not in Heaven: and now when it is in Heaven: (ſayeth hee) it is not here on earth.

To this the *Romaniſtes* anſwere, That hee meaneth *viſibile*. And ſo not onlie will they haue an vniverſall propoſition, to loſe its vniverſalitie, but alſo when the Fathers expone Scripture, they againe will expone the Fathers, & haue them to meane what they liſt. But if *Virgilius* had meant onlie *viſibile*, hee had never overthrowne the *Eutychian* Hereticke, who granted, that Chriſts fleſh was no more viſible on earth. But *Virgilius*, to defende the trueth of the humane nature of Chriſt, affirmeth, That as Chriſts fleſh beeing on earth, was not in Heaven; to wit, viſiblie nor inviſiblie; So His fleſh beeing now in Heaven, is not on earth; to wit, in lyke-manner viſiblie nor inviſiblie: elſe there ſhould bee no force in his reaſoning againſt the

the perverſe *Eutychian*. Others, to inſtance that viſiblie after His aſcenſion, hee was ſeene on earth, alleadge, ACT. 23. 11. Where it is ſayde, that in the night tyme the LORD ſtood by *Paul*, and comforted him. But their owne *Carthuſian*, and the Ieſuit *Lorinus*, both ſhow on that place, that this was onlie in a viſion, ſuch as was that of the man of *Macedonia*, ACT. 16. 9.

2. *Witneſſing of Antiquitie.*

Iren. lib. 4. c. 34. THis bread which is from the earth, (ſayeth *Ireneus*) receaving the invocation of GOD, (as *Fenerdantius* tranſlateth) is not anie more common bread, but the Euchariſt, (or Sacrament of Chriſts bodie) conſiſting of two thinges, an earthlie and an Heavenlie: ſo that the myſticall ſignes depart not from their owne nature, (ſayeth *Theodoret*) but they remaine in their former ſubſtance, forme, and figure: and may bee ſeene

Theod. dial. 2

seene and touched, as they were before. So lykewyse *Ephrem*, Patriarch of *Antioch*, telleth vs, that, that which is receaved by the faythfull, changeth not (sayeth hee) its sensible substance, and yet remayneth inseparable from intelligible grace: and so Baptisme beeing whollie made spirituall, and remayning one, doeth both retayne the propertie of his sensible substance of water, and yet losseth not that which it is made,

Ephrē de sacris Antioch. legib. l. 1. in Phocii bibliotheca, num. 229.

3. *Confession of partie.*

THE bread, then, is called *The bodie of CHRIST*, but after a sort, seeing it is truelie but the Sacrament of Christs bodie, (sayeth the Popes Decretall,) Where-vpon also sayeth the Marginall Glosse, The heavenlie Sacrament then which truelie representeth Christs flesh, is called *CHRIST'S Bodie*, but improperlie. Yea, *Bellarmine* himselfe granteth

Dist. 2. de cōsecr. c. hoc est.

Bell. L 3. de Euch. c. 23. §. Secundo granteth, that it is probable, that there is no expreſſe place of Scripture, that evidentlie can inforce *Tranſubſtantiation* to bee admitted; for that it is proven by theſe wordes, *This is my bodie*, hee ſayth the moſt learned and ſhirpeſt witted Schoole-men, (as *Scotus* was) haue thought the cleane contrarie.

SECT. 3.

Of with-holding the Cup from the people, or halfe Communion.

The ſtate of the Queſtion.

HERE-wit beeing a matter of fact and tranſgreſſion, and no ambiguitie to be cleared by ſtating the Queſtion, The Confeſſion of our Adverſaries, in that Canon of the Councell of *Conſtance*, held in *Anno* 1416, is ſufficient for deteeting what injurie is openlie done

and

and avowedlie both to GOD and His people, in violating His inſtitution, and with-holding from the the comfort of the Cup. For (ſaith the Pope and his Councell) albeit Chriſt inſtituted this venerable Sacrament, in both kindes of bread and wine, and gaue it to his Diſciples; and altho lyke-wyſe in the primitive Church, the ſame was receaved by the faythfull vnder both kyndes; yet notwithſtanding this cuſtome, for the eſchewing of ſome perills and ſcandalls, is for certayne reaſons brought in, that it ſhall bee heere-after taken by the Prieſts vnder both kyndes, but by the laickes vnder one kynd onlie. So that this militateth, wee ſee by their owne confeſſion, both againſt Scripture in the inſtitutiō, and practiſe of the primitive Church, which was conforme therevnto, (putting ſo aſunder what GOD hath conjoyned:) which for farder evidence thereof, wee cleare by theſe places following.

Conc. Conſt. ſeſſ. 13 alſō Conc. Trid. ſeſſ. 5. ſub Pio 4. cap. 1. & 2.

1. *Author*

1. *Authoritie of Scripture.*

1. MATTH. 26. 27. *And taking the Cup, Hee gaue thankes, and gaue it to them, ſaying, Drinke yee all of this.*

Where it is to bee noted, that wheras our Saviour ſayth onlie of the bread, *Take ye, eate ye*; when Hee ſpeaketh of the Cup, as it were to prevent this errour, Hee ſayeth more expreſſie, *Drinke yee all of this*: that ſo, none ſhould bee excepted. Therefore ſayeth *Ruardus Tapperus*, Deane of *Lovan*, It were more convenient, that the Communion were miniſtred in both kyndes; for that were more agreeable to the inſtitution (ſayth hee) and fulneſſe thereof, as also to the example of Chriſt and the Fathers of the primitiue Church. As alſo (ſayeth *Tiletanus*,) According to Chriſts inſtitution the communicating in both kyndes is common

Ruar. Tapp. cited By Caſſand. ſub. tranſ. ſpecie, pag. 1034. *Tilet. in Math* 26

common as well to laickes, as to Preists.

1. COR. 10. 16. *The Cup of bleſſing, which wee bleſſe, is it not the Communion of the Blood of CHRIST?* 2.

Whence we reaſon: To whom the Communion of the Blood of Chriſt, or benefit of Remiſſion of ſinnes belongeth, to them alſo doeth the *Cup* of *Bleſſing* belong. But to all the faythfull doeth the communion of the blood of Chriſt, or benefite of Remiſſion of ſinnes belong: there-fore alſo to them doeth the *Cup* of *Bleſſing* belong.

And who-ſo-ever depryveth the people of the *Cup*, they depryue them of the comfortable pleadge of the Remiſſion of their ſinnes, and of that full refection of their ſoules ſignified there-by, and wherein the verie eſſence of the Sacrament conſiſteth. Therefore their owne *Caſſander* telleth vs, that Chriſts Diſciples at that laſt Supper, *Caſſ. cõſult. art.* 22.

Caſ. ſand. conſult. art. 22.

Supper, did repreſent the perſons of all faythfull communicants. So that to with-holde the Cup from them, is as if the ſame had beene with-holden from the Diſciples; whereof in the contrarie our Saviour ſayde, according to the place alleadged, *Drinke yee all of this.*

3 I. COR. II. 28. *Let a man examine himſelfe, and ſo let him eate of that Bread, and drinke of that Cup.*

Which wordes of the Apoſtle cutteth off all evaſions: For as the commandement which is generall, and to each one to examine himſelfe, is given to all the faythfull; ſo the commandement to eate of the Bread, and drinke of the Cup, is generall, and given to all the faythfull: therefore alſo wee ſee, that in the two proceeding verſes, and in the ſubſequent, both eating of the bread, and drinking of the Cup, are ever joyn

Diſt. 2. de conſe.

joyned, and enjoyned to all. Wherefore Pope *Gelasius* sayeth, that the divyding of one and the same Sacrament, can not bee done without great sacriledge.

crat. c. com peri- rimus Ignat. ep. 6. ad Phi ladelp Iust. Mart Apol. 2. Chry- sost. hom. 18. in 2. Cor 8.

2. *Witnessing of Antiquitie.*

ONE Cup is distributed amōgst all, (sayeth *Ignatius*) and to everie one that is present, the Deacons distribute wine and water, (sayth *Iustin Martyr.*) Which wordes over-throwe lyke-wyse Transubstantiation: And vnto all men what-so-ever, is one Bodie and one Cup presented, (sayeth holie *Chrysostome.*)

Alph. de Ca- stro, contr. Hereses. Verbo Eu- chari- stia.

3. *Confession of partie.*

WEE are instructed by the Writtes of manie holie Fathers, (sayeth *Alphonsus de Castro*) that of olde the Eucharist was given vnto Laickes vnder both kindes. And more particularlie, (sayeth *Cassander*) It is evident that

that the Vniverſall Church to this day, and the Occidentall or *Romane*, a thouſand yeares and moe after Chriſt, in the ſolemne and ordinarie adminiſtration of this Sacrament, did exhibite to all the members of Chriſts Church, both the ſorts, to wit, bread and wine: For, whole Chriſt is not cõtayned vnder one kynde (ſayeth *Alenſis*) Sacramentallie; but His fleſh onlie vnder the Element of bread, and His blood vnder the Element of wine. And hee who receaveth onlie the Hoſte, (ſayth *Durand*) receaveth not the full Sacrament. Wherefore (ſayeth *Aquinas*) this is the more conveniẽt forme of celebrating this Sacrament, that by themſelues the body of Chriſt bee given to the faythfull for meate, and His Blood apart for drinke.

Caſſand. conſult. art. 21.
Alex. Alenſ. 4. q. 40. memb 3. art. 3.
Durand. rationale, l. 4. c. 54.
Aquin. part. 3 q. 76. art. 2.

CHAPT

CHAPTER X.

Of the Sacrifice of the Masse.

The state of the Question.

FIRST: As for the new Titles which the *Romanistes* giue vnto the SACRAMENT, calling it a SACRIFICE, and the MASSE, wee should not insist much in *Logomachies*, if by *Sacrifice* they vnderstood it onelie to bee, (as Venerable Antiquitie acknowledgeth it) *Commemoratiue, Representatiue,* and *Eucharisticall*. Neyther should wee bee contentious for the name of MASSE, (seeing that this is not the custome of the Church of GOD) if that word imported no more than their owne Pope and Doctors (cited in the margine) acknowledge that it did of olde: to wit, a Mission or Dimission of such

Chrysost. hom. 83. in Math et 17. in Heb Ambr. in c. 10. ad Heb. Euseb demō. Evag. l. 1. c. 10. Innocen. 3.

de myſt. Miſſæ, lib. 6. such after Divine Service, as were not prepared, or fit as yet for the participation of the myſterie of the holie Eucharist; the Deacon crying to such, *Ite, Miſſa eſt.*

capite 19. *Alcuinus, de Divinis Officiis, cap.* 11. & 40. *Azor. Inſtit. Moral. parte 3. libro* 10. *cap.* 18. *Binius, Tom. 3. Concil. pag.* 110. *Bellarm. lib.* 1. *de Miſſa, cap.* 1. *Bellarm. lib.* 1. *de Sacram. cap.* 7. §. *Ex quibus, &c.*

Yet heere-anent in the generall, with *Bellarmine* him-ſelfe we muſt aſſi me, that the libertie of vſing new wordes in the Church, (ſayeth he) is a moſt dangerous thing; ſeeing piece and piece, by newe wordes, newe thinges them-ſelues doe aryſe, when it is lawfull for everie one to invent newe names in matters that are Divine. Wherfore, (ſayeth hee) S. PAVLL did forbidde prophane Novelties of wordes. And holie AVGVSTINE ſayeth alſo, that Philoſophers, indeed, vſe a libertie of new words, nor feare

nor feare they not-with-ſtanding of the offence of religious eares, when the ſame is done for the vnderſtanding of difficill thinges. But it is onelie lawfull for vs, (ſayeth hee) to ſpeake according to a certayne Rule, (to wit, Scripture) leſt the libertie of wordes beget a wicked errour, concerning thoſe thinges which are ſignified thereby. *Bell. l. 1. de Verbo, c. 2. §. Quare cũ.*

Therefore it is, that for the name, wee chooſe rather to ſpeake with Scripture, by calling that holie Sacrament, *The LORD'S SUPPER*, or *The Communion*, than to vſe anie ſuch name of a later ſtampe, three hundreth threeſcore & ten years after CHRIST, which the moſt ancient Fathers, as *Origen, Epiphanius, Iuſtin Martyr*, and *Ierome*, (as witneſſeth *Bellarmine*) never vſed, and where-of as yet there is no mention in the *Greeke Church*, (ſayeth hee:) So that as *Ierome* ſpeaketh to *Pammachius*, ſo in the ſame wordes con- *Bell. l. 1. de Miſſa c. 1. §. Sed non. Hieron. ep. ad Pammac. & Ocean.*

cerning this name of MASSE, wee may ſaye to anie, Why after foure hundreth yeares wouldeſt thou teach vs nowe, that which hitherto was not knowne?

The mayne Controverſie, then, ſtandeth heere-in, that they will haue the *Maſſe* to ſignifie, and the celebration thereof, to bee reallie and properlie, an externall, eſſentiall, and truelie propiatorie Sacrifice, for the quicke and the dead, (as the Councell of *Trent* decreeth to bee believed, vnder paine of a Curſe, *Seſſ.6.ſub Pio 4. Cap.1. Can. 1. & 2.*) Where-in, externallie, by the handes of the Prieſt, and corporallie, the verie bodie and blood of CHRIST, locallie there beeing on the Altar, is offered vp to the Father, for the perſons foreſayde, and worſhipped by the people, as CHRIST'S true bodie, with Divine Adoration. This wee abhorre, as a Lurd Errour, and moſte Idolatrous Praćtiſe, agaynſt the cleare evidence of

of theſe SCRIPTVRES following.

1. Authoritie of Scripture.

HEBR. 7. 24. *But this Man, becauſe He continueth for ever, hath an vnchangeable* (or, as the RHEMISTS tranſlate, *an everlaſting*) *Prieſthood.* 1.

Where-vpon (ſayeth *Aquinas*) There-fore, CHRIST ONLIE is our true Prieſt: and all others, they are but the Miniſters of CHRIST, (ſayeth hee) as they are called 1. COR. 4. 1. HAYMO lyke-wyſe, an ancient Father, gathereth another inference from hence, ſaying, Seeing IESVS is onlie immortall, Hee hath an æternall Prieſthoode: neyther can Hee haue anie to ſucceede to Him. *Aquin. in Heb. 7* *Haymo, in Heb. 7*

According to *Aquinas*, then, CHRIST beeing our onelie Prieſt

vnder the Gospell, none other should bee called so; but, according to the Scripture which hee citeth, *Ministers of CHRIST IESVS*.

According also to HAYMO, CHRIST beeing immortall himselfe, there are none vnder the Gospell as Priestes, who can succeede to Him, Succession being onelie because of death, as testifieth the Apostle. *Vers* 23.

There-fore, to make anie Priests by speciall Office, vnder the New Testament, to offer vp anie corporall sacrifice, is to make CHRISTS Priesthood changeable, or separable from His owne person; which is agaynst the nature of His Priesthood, that can not passe from one to another, (for so importeth the word) because of His owne æternitie. And to make such a pluralitie of Priestes in CHRISTS Priesthood, as Substitutes, or in anie respect partakers of that Office with Him, is to præsuppose, that

that CHRIST was not able to doe that Office alone; and, that Hee needeth others, to succeede Him: which argued imperfection in the Priesthood of *Levi*, and is contrarie to this Text that sayeth, *Because Hee continueth for ever, He hath an unchangeable Priesthood*, which can not passe from one to another.

HEBR. 7. 17. *For Hee testifieth, Thou art a Priest for ever, after the Order of Melchisedeck.* 2.

In which wordes, the Apostle having entered into a particular comparison, betweene the Leviticall Priesthood, and CHRIST'S, to showe the imperfection of the one, in respect of the other, hee prooveth the Excellencie of CHRIST'S Priesthoode, aboue the other, by the æternitie thereof, in His owne person, and the dignitie of the Order, beeing

a Prieſt after the Order of Melchiſedeck, to whome none ſucceeded in that Office after him: and ſo none were to ſucceede to CHRIST.

So that CHRIST beeing *a Prieſt after the Order of Melchiſedeck*, the Apoſtle placeth in theſe two, to wit, *Vnitie* and *Æternitie*: 1. Becauſe *Chriſt* as onelie Prieſt vnder the Goſpell, hath offered vp Himſelfe as a propitiatorie Sacrifice on the Croſſe for vs; to whome if anie ſhould ſucceede (tho ſubordinate) in the offering vp of ſuch a Sacrifice properlie, then Vnitie (according to the Apoſtle) were not a propertie of CHRIST'S Prieſthood after the Order of *Melchiſedeck*.

Next, CHRIST'S Prieſthood is æternall, both in reſpect of His interceſſion, *Verſ.* 25. and of His ſacrificing: not according to the act there-of, which was tranſient; but of the vertue and efficacie there-of, to ſaue; which is æternall,

nall, and permanent. And ſo no iteration can bee of that propitiatorie ſacrificing in the Maſſe after Him, without a direct impugning of CHRIST'S æternall Prieſthoode.

HEBR. 7. 27. *Who needeth not daylie, as thoſe high-Prieſts, to offer vp Sacrifice,* (which the REMISTS call HOSTES) &c. *for this Hee did once, when Hee offered vp Him-ſelfe.* 3.

Where-vpon HAYMO concludeth, That this offering once, ſufficeth therefore for ever for propitiation, or taking awaye the ſinnes of all the faythfull, (ſayeth hee.)

Next; In that Hee did offer vp Sacrifice but once; to wit, when Hee offered vp Him-ſelfe vpon the Croſſe; it is evident, that Hee offered vp no propitiatorie Sacrifice of Him-ſelfe abefore in the laſt Supper. And, conſequentlie,

if the Maſſe-Prieſt doe but what CHRIST did in the laſt Supper, it will follow, that hee offereth vp no propitiatorie Sacrifice. Therefore, (ſayeth *Suarez* the *Ieſuit*) there is no expreſſe mention in the Hiſtorie of the Goſpell, of a Sacrifice, or Oblation, as alſo the fact of CHRIST, which is declared, might haue beene done by Him without anie Sacrifice: to wit, the conſecrating the Bread and Wine, and giving the ſame to His Diſciples, without anie intention of ſacrificing, (ſayth hee.)

Suarez. in 3. part. Thom. tom. 3 diſp. 74. ſect. 1. §. Secundo poteſt.

And, in the ſame place, hee reporteth, that the Biſhop of *Bitonto*, and others alſo, at the Councell of *Trent*, did defende, and mayntayne, that CHRIST, in that night of celebrating His laſt Supper, offered vp no Sacrifice at all. For if Hee had offered vp anie propitiatorie Sacrifice then, wherby the ſinnes of the worlde had beene expiated, then in His laſt Supper Hee behoved to haue died: (For the Apoſtle ever joyneth

Pag. 949. §. 2.

neth theſe together.) And ſo Hee had not needed to haue died anie more.

Thirdlie: The Sacrifice of the Evangelicall Prieſt, vvho is CHRIST onelie, is ſayde heere, to bee Him-ſelfe, who was *holie, harmleſſe, vndefyled, ſeparate from ſinners, and made higher than the Heavens*: Therefore in this poynt of offering Him-ſelfe, and in theſe excellent perſonall properties fore-named, ſeeing none can ſucceede; therefore neyther can they in His Prieſthoode anie way.

HEBR. 10. 14. *For by one Offering Hee hath perfected for ever them who are ſanctified.* 4.

Where-vpon (ſayeth *Aquinas*) ſeeing, then, it is not to bee reiterated, howe doe wee daylie offer? I anſwere, (ſayeth hee) This is not another, but a commemoration of that which CHRIST offe-

red, as Hee ſayde, MATTH. 26. *Doe this in rememberance of Mee.* Wherefore, if it bee but a COMMEMORATION of CHRIST'S propitiatorie Sacrifice, or Offering, then it is not that Offering it ſelfe. For the remembering of an action long ſince done, is not the action it ſelfe, or doing there-of. And we all grant, that the Sacrament may bee called a Sacrifice commemoratiue: for there-by it will clearlie followe, that it is not, then, properlie propitiatorie.

Agayne: If that one and once offering of CHRIST avayleth for ever, to the remiſſion of ſinne, and perfecting, or perfectlie ſaving of them who are ſanctified; then it followeth neceſſarilie, that there is no more offering for ſinne: and, conſequentlie, no more neede of Sacrifices propitiatorie.

5. HEBR. 9. 25 *Nor yet was it neceſſarie, that Hee ſhould offer*

for vp Him-ſelfe often, &c. for then muſt Hee often haue ſuffered.

Remarke, then, that it is all one in Scripture, CHRIST to bee offered, and CHRIST to haue ſuffered, His Paſſion and Death beeing inſeparable from His Sacrifice: And, therefore, to offer CHRIST daylie, is all one, as CHRIST to die, and to ſuffer daylie: which ſeeing Hee doeth not, beeing newe immortall, therefore Hee is not daylie offered: and conſequentlie, in the Maſſe, there is no propitiatorie Sacrifice of Him reallie performed.

Next: The offering of CHRIST, is the perſonall action of CHRIST Him-ſelfe onelie, (as this place ſhoweth:) there-fore none can, nor may offer Him reallie, by ſacrificing, but Him-ſelfe. For the Prieſt muſt bee eyther better, or at leaſt as good, as the ſacrifice. But none can bee as good as CHRIST, let be better: therefore none

none can offer CHRIST in a proper propitiatorie Sacrifice.

More-over: To imagine an offering of CHRIST often, is both to giue the Lie to this TEXT, and to make CHRIST'S offering, by the repetition of it, imperfect, as was the *Leviticall*: For if one offering of CHRIST be sufficient, then ofnes offering is superfluous. And if often offering bee needefull, then that once offering was not sufficient; and, consequentlie, vnperfect: which were blasphemous to affirme. Wherefore, if anie pretende to offer CHRIST often, hee hath no warrand from CHRIST; but, so farre as in him lyeth, maketh CHRIST'S Offering imperfect, and vsurpeth a Priesthood, wherevnto GOD never called him.

6. HEBR. 9. 22. *Without shedding of blood, there is no remission.*

Where-by was præfigured, that the

the remiſſion of ſinnes, behoved to be (ſayeth AQVINAS) by the blood of CHRIST. If, therefore, without the ſhedding of bloode, there bee no remiſſion, then it will followe, that where there is no ſhedding of bloode, there is no remiſſion. But ſo it is, That in the Maſſe, there is no ſhedding of blood, (for they call it, there-fore, an vnbloodie ſacrifice:) there-fore, in the Maſſe, there is no remiſſion. Wherfore, an vnbloodie propitiatorie ſacrifice for ſinne, is a vayne imagination, which the Apoſtle acknowledgeth not; elſe were his wordes heere alltogether vntrue; which is blaſphemous to affirme. Eyther, there-fore, muſt ſuch as pretende to offer CHRIST, for obtayning the remiſſion of ſinne, grant, That they ſhedde the Bloode of CHRIST daylie, as thoſe who crucified Him: or elſe, that by their offering, no remiſſion of ſinne is procured: And ſo, their

Sacrifice

Sacrifice in the Maſſe, is no wayes proprlie Propitiatorie.

7. HEBR. 10. 18. *Now, where remiſſion of ſinne is, there is no more offering for ſinne.*

To ſubſume, then; But remiſſion of ſinne, is allreadie purchaſed, vnder the Goſpell, by that true and onelie propitiatorie ſacrifice of CHRIST vpon the Croſſe: There-fore, for the purchaſing there-of, there is not vnderthe Goſpell anie more propitiatorie ſacrifices to bee offered vp.

Where alſo remarke, that hee ſayeth not, *No ſacrifice anie more is to bee offered vp for ſinne*; but, *No offering, bloodie or vnbloodie.* That Church, there-fore, which prætendeth to offer vp anie propitiatorie offering for the ſinnes of the quicke or the dead, vnder the Goſpell, profeſſeth, in-deede, that there is no remiſ-

remiſſion of ſinnes to bee had in her: Becauſe, where there is remiſſion of ſinne, there is no more offering for ſinne, ſayeth the Apoſtle expreſslie.

2. *Witneſſing of Antiquitie.*

CHRYSOSTOME, *ſpeaking of that Propitiatorie Sacrifice vpon the Croſſe, hee ſayeth thus of the* SACRAMENT; The Symboll and ſigne, where-of is this Sacrifice, (ſayeth hee.) *And agayne*; Wee offer vp (ſayth hee) that ſame Sacrifice which CHRIST offered. Or rather, (*by correcting his ſpeach*) Wee celebrate or act the rememberance of that Sacrifice of His. *So lykewyſe ſayeth* EVSEBIVS, that after CHRIST had offered vp that admirable and excellent Sacrifice to His Father, for the ſilvation of all, Hee inſtituted, (*ſayeth hee*) that wee ſhould offer vp

Chryſoſt. hom. 83. in Math & hom. 17. in Hebr.

Euſeb demõſtrat. Evãg lib. 1. cap. 10

vp the remembrance of that benefite, in place of a sacrifice to GOD.

Wee see, then, that these two call it a sacrifice commemoratiue. *Now followeth* S. AMBROSE, *calling it both* Commemoratiue *and* Representatiue, *saying*; Because wee are delivered by CHRIST'S death, as myndfull there-of, in eating and drinking, wee represent that Bodie and Blood, which was sacrificed for vs.

Ambr in 1. Cor. 11.

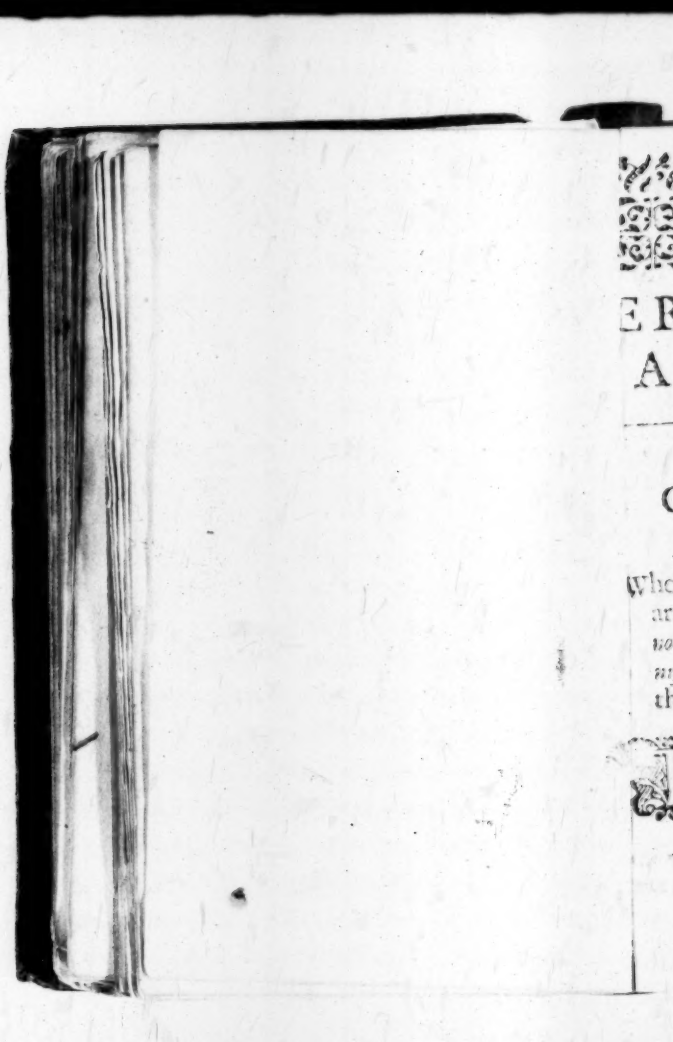
3. *Confession of partie.*

THAT which is offered vp, and consecrated, by the Priest, is called a Sacrifice and Offering, (*sayeth* LOMBARD) because it is the Remembrance and Representation of that true Sacrifice, and holie Immolation, which was made vpō the Altar of the Crosse. AQVINAS *also giveth this to bee the reason, why it is called a Sacrifice*: Both because the celebration

Lomb. lib. 4. sent. dist. 12. q. Si sit. Aquin.

tion of this Sacrament, (*ſayeth hee*) is an Image and repreſentation of the Paſſion of CHRIST; as alſo, becauſe by this Sacrament, wee are made part-takers of the Fruite of the LORD'S Paſſion. Where-fore alſo ſayeth the Gloſſe vpon the Pope's Decretall, where it is ſayde, that in this myſterie, CHRIST dieth, and His fleſh ſuffereth: that is, (ſayth the Gloſſe) His Death, and Suffering, is there repreſented. *part. 3 q. 83. art. 1.* *Diſt. de cõſecrat c. Quid ſit.*

Soli DEO *Gloria.*



ERROUR'S Arraignment.

CHAPTER I.

Of Scripture.

SECT. I.

Whether thoſe Books, which are called *Apocrypha*, be *Canonik Scripture*; as the *Romaniſts* affirme; pretending for thé theſe places following.

THE Apoſtles, PETER and IAMES, cite in their EPISTLES, (in the places mentioned in margine) the Booke of ECCLESIASTICVS, CHAP. 14. 17: 1.

1. *Pet* 1. 24. *Iames* 1. 10.

A where

where it is ſayde, *All fleſh waxeth olde, as a garment*: Ergo, ECCLESIASTICVS, which is cited by them, is *Canonicke Scripture*. This reaſon is vſed by *Sixtus Senenſis*.

Anſwere. The wordes vſed by both theſe Apoſtles, are, *All fleſh is graſſe*; or, *as the flowre of the graſſe*; and are borrowed out of ISAI, 40. 6. where the Prophet ſayeth, *All fleſh is graſſe, and the glorie there-of, as the flowre of the fielde*. And this both the *Ieſuites*, LORINVS and SALMERON, on the firſt of PETER, teſtifie. And therefore alſo the *Rhemiſtes* haue quoted ISAI on the margine of 1. PETER 1. 24.

2. ROM. 11. 34. The Apoſtle (ſay they) borroweth thoſe wordes which hee hath in that place out of the Booke of WISDOME, 9. 13. where it is ſayde

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For what man is hee that can know the counſell of GOD? *or who can thinke what the will of* GOD *is?* ERGO, The Booke of WISDOME, from whence they haue borrowed, is *Canonicke Scripture.*

Anſwere. Thomas Aquinas, Cardinall *Cajetane*, and *Dominicus à Soto*, all three famous *Romaniſtes*, wryting on that place to the *ROMANES*, doe all in one voyce agree, That the wordes which the Apoſtle borroweth, are out of ISAI. In lyke manner, *Chap.* 40. *verſe* 13. where the words of ISAI come nearer the Apoſtle's words, than thoſe of the Booke of WISDOME; and the ſenſe is the ſame.

SECT. II.

Whether all doctrines of faith are contained in Scripture, without vnwritten Traditions? which the *Romaniſts*

denye, vſing theſe Argumentes.

1. JOHN 16. 12. *I haue yet manie things to ſay vnto you,* (ſayeth CHRIST) *but now yee can not beare them.* Theſe (ſay they) were higher myſteries, which Hee would onelie entruſt to them there-after, by verball tradition.

Aug. Tract. 96. in Iohan

Cyril. Alex. in Iohan. l. 10. c. 41.

Anſwere. S. *Auguſtine* ſayeth, That it is preſumption, to determine what thoſe thinges were. And *Cyrill* telleth vs cleerlie, That they were not myſteries, or doctrines, of Fayth; but relations of thinges to come, ſuch as S. *Iohn* got in *Pathmos*, and are written. Therefore, (ſayeth hee) CHRIST ſeeing His Diſciples deſirous to knowe thinges to come, reproveth them not; but promiſeth, That they ſhould get knowledge thereof, in a fitter tyme.

Auguſtine alſo ſhoweth, that this ſame Text was abuſed of olde by

by those *Heretickes*, who for mayntayning their Erroures, pretended vnwritten tradition, saying, Those seeke to colour their devyces, by the pretext of this GOSPELL, *I haue yet manie thinges to saye vnto you, but yee can not beare them.* *Aug. Tract. 97. in Iohan*

IOHN 21. 25. *If all were written which* IESUS *did, the world could not contayne the Bookes there-of.* Heere, (saye they) beside Scripture, wee see manie thinges that are knowne onelie by vnwritten tradition. 2.

Answere. S. *Cyrill* (and with him *Augustine*) showeth, That the Evangelist speaketh onelie of CHRIST'S miraculous actions, and not of doctrines of Fayth, (whereof onelie is the question:) And heerein hee witnesseth clearlie, with vs, the perfection of Scripture, saying, All which our LORD did, are not written, indeede; but what the Wryters *Cyril in Iohan. l. 12. c. 68. Aug. in Iohan. Tract. 49.*

thought *ſufficient*, (ſayeth hee) *both for Fayth and Manners.*

3. 1. COR. 2. 6. *Wee ſpeake wiſdome amongſt thoſe who are perfect*, (ſayeth S. PAVLL:) That is, Some myſteries of Fayth, (ſay they) which are meete onelie to bee taught the more learned, by verball tradition.

Chryſoſt. in 1. Cor 2. 6. *Anſwere.* S. *Chryſoſtome* ſayth, (and with him *Ambroſe* and *Ieſome*) that by the ſpeaking of *Wiſdome*, is meant generallie the preaching of the Goſpell; and that by the perfect, not a fewe more learned, but all believers are vnderſtoode, who ayme and tende to perfection. And if we will heare two famous late *Romaniſtes*, *Eſtius* (publicke Profeſſor of Divinitie, and Chancellar of DOWAY) hee ſayeth, and with him a Ieſuit, *Cornelius à Lapide*, That by *Wiſdome*, is vnderſtoode, the high myſteries of Religion, *that are contayned*

Eſtius in 1. Cor. 2. 6.

in

in PAVLL's *Epiſtles*; (and conſequentlie, are written:) and that by *perfect*, thoſe are meant, who are able for ſtronger meate, oppoſed to others that are Babes in CHRIST, and haue yet neede of Milke, according to *Hebr.* 5. 12.

Ireneus lykewyſe teſtifieth, That this Text was wreſted ſo of olde, by ſome *Heretickes*, who taught, (ſayeth he) that the Trueth could not be found out of the Scripture, by thoſe to whome *Tradition* was vnknowne; for as much as it was not delivered by wryting, but by word of mouth: for which cauſe S. PAVLL ſayeth, *Wee ſpeake wiſdome amongſt them who are perfect*. *Iren. contr. hereſ. lib. 3. cap. 2.*

1. TIM. 6. 20. *O Timothie, keepe that which is committed to thy truſt.* Which (ſaye they) were vnwritten traditions. 4.

Anſwere. *Vincentius Lyrinenſis* expoundeth this, to bee the whole *Vinc. Lyr. adu.*

hæres. c. 27. & 55 Hier. & Prim. in 1. Tim. 6.

talent of the Orthodoxe Fayth, (or, as S. *Ierome* and *Primasius* call it, The preaching and reuealing of the whole counsell of God) Vnto the instruction whereof, hee affirmeth clearlie, That the Canon of Scripture, is perfectlie sufficient.

A Lapide, in 1. Tim. 6.

Lykewyse, (sayeth the Iesuit *à Lapide*) it is certayne, that by this *Depositum*, (generallie) *sound doctrine* is vnderstoode. Therefore the Apostle inculcateth, (sayth hee) That he avoyde new and false doctrines, and defende the ancient true Fayth: or, (as *Effius* sayeth) that hee admit no newe Articles of faith, but those which CHRIST deliuered to His Apostles. Nowe, all such which were necessarie for all men, (sayeth *Bellarmine*) were written; and, consequentlie, by the former Text, vnwritten traditions are not vnderstood.

Bell. l. 4. de Verbo c. 11.

Tertullian also showeth, That this Text was wrested of olde, by *Heretickes*, for defence of vnwritten traditions, saying, The *Here-*

Tertull. de

tickes

tickes confeſſe, indeede, that the Apoſtles were ignorant of nothing, and differed not amongſt themſelues in preaching. But they ſay, (ſayeth *Tertullian*) that they revealed not all thinges vnto all men: but ſome they delivered openlie, and to all; and ſome thinges ſecretlie, and to a fewe. For thus ſayth S. PAVLL to TIMOTHIE, *O Timothie, keepe that which is concredited to thy truſt.* *præſcript. adv. hæret. c. 25.*

2. THESS. 2. 15. *Stand faſt, therefore, Brethren, and holde the traditions which yee haue beene taught, whether by word, or by our Epiſtle.* Ergo, Beſide Scripture, (ſay they) wee ſee vnwritten traditions. 5.

Anſwere. *Nicephorus* and *Theodoret*, thowe, That the Apoſtle ſpeaketh not of diverſe doctrines, ſome written, and ſome not at all: but of the ſame doctrines di-

verſlie delivered; to wit, by word, hee beeing preſent with them; and the ſame by Epiſtle, hee beeing abſent from them; or firſt ſpoken, and then written: but not ſome written, and ſome to remayne onlie and ever, as vnwritten Traditions. Therefore, ſayeth *Nicephorus*, Thoſe thinges which being preſent, hee onlie taught by word; beeing abſent, hee delivered vnto them by Epiſtle, *eadem*, the ſame thinges; recalling them ſo by an abridgement, to their memories.

Nicephi. lib. 2. hiſt. c. 34.

So lykewyſe ſayeth *Theodoret*, in the perſon of the Apoſtle, ſpeaking thus, Yee haue for a rule of your fayth, (ſayeth hee) our Sermones, which both wee preached to you by word, and wrote the SAME to you in our Epiſtles.

Theod. in 2. Theſſ. 2 15

In lyke manner, (ſayeth *Aquinas*, wryting on PAVLL's wordes to the PHILIPPIANS,) To wryte *thoſe ſame things* vnto you in my abſence, which before I ſpake vnto you

Aquin. in Phil. cap. 3. lec.

to you beeing preſent, is not grievous vnto mee: For wordes ſoone paſſe away, but wryting doeth abyde.

Or ſuppoſe that ſome doctrines had beene taught to this people of *Theſſalonica*, by word, which had not beene written vnto them by Epiſtle, it followeth not, that they were not written to others, or elſe-where in Scripture. Yea, in the contrarie, *Bellarmine* prooveth, that that which was preached by word to this people, was written elſe-where in Scripture: becauſe hee ſayeth playnlie, That all thinges were written by the Apoſtles, which they publicklie preached to anie people, or was neceſſarie to ſalvation. *Bell. lib. 4. de Verbo c. 15.*

1. COR. 11. 34. *The reſt I will diſpoſe when I come*, (ſayeth S. PAVLL.) Which hee was to doe by word onelie, or vnwritten tradition, (ſay they.) 6.

Anſwere. Hee ſpeaketh not of doctrines of Fayth, (whereof on-

lie is

lie is the queſtion) but as *Chryſoſtome*, *Oecumenius*, and *Haymo*, doe teſtifie, ſuch thinges as belong onlie to externall order in the Sacrament.

This alſo doeth *Lombard*, *Cajetane*, and *Aquinas*, witneſſe.

Eſtius in 2. Theſſ. 2. 15.

As alſo, (ſayeth their late *Eſtius*, and with him *à Lapide*) by THE REST, hee vnderſtandeth thoſe thinges which belong to a worthie, honeſt, and orderlie celebration of thoſe myſteries. And agayne elſe-where; Hee ſpeaketh of thoſe thinges, (ſayeth hee) which belong to externall worſhip, and are ceremonies.

SECT. 3.

Whether Scripture bee obſcure? And that therefore people ſhould bee debarred from reading the ſame? Which the *Romaniſts* wold proue,

proue, by theſe places following.

PSAL. CXIX. 18. and 34. *Open myne eyes* (ſayeth DAVID) *that I may ſee the wonders of thy Lawe: and giue mee vnderſtanding, that I may ſearch thy Lawe.* If, then, the Scripture was ſo obſcure to ſuch a one as *David*, (ſay they) howe much more is it ſo to others? 1.

ANSWERE. *Non legis iſta criminatio*, (ſayth *Chryſoſtome*) that is not the fault of the Lawe it ſelfe, that *David* ſawe not the wonders thereof. And therefore *Ierome* notablie ſhoweth, That hee humblie confeſſeth, his owne naturall blindneſſe, to bee the cauſe; whereas the Lawe it ſelfe was a Lampe, and a Lanterne, enlightening the eyes, and making wyſe the ſimple. *Chryſoſt. in* 2 *Cor.* 3. 15. *Hierō ep. ad Paulinum. Pſal.* 119. 105. 130. *Pſal.* 19. 7 8.

Neyther ceaſſeth hee, therefore,

to ſearch GOD'S Lawe, becauſe hee wanteth vnderſtanding: but rather becauſe he was to reade and ſearch it, therefore hee deſireth vnderſtanding. And ſo this Text maketh rather for reading of the Scripture, than anie wayes agaynſt it.

2. ACTS 8. 30. 31. *Vnderſtandeſt thou theſe thinges which thou readeſt?* (ſayeth PHILIP to the Eunuch.) who ſayde, *How can I, without a guyde?*

Anſwere. This maketh no wayes agaynſt vs; the queſtion beeing not, Whether ſome places of Scripture bee obſcure, needing interpretation? But, Whether people ſhould not, therefore, reade the ſame at all? Whereas the laudable practiſe of this *Eunuch*, not beeing rebuked for reading, but getting thereby the place expounded vnto him, giveth evidence in the contrarie, That it was lawfull, and hee got good by reading.

Whence

Whence their owne *Carthuſiane* collecteth, ſaying, Great was the care of this heathen man; and his diligence, (ſayeth hee) condemneth our negligence, of learning holie Scripture. *Carthuſ. in Act. 8*

Wherefore alſo S. *Chryſoſtome*, exhorting the people, to reade the holie Scriptures, giveth them this direction, ſaying, That which is eaſie to bee vnderſtood, get it by heart; and thoſe thinges that are obſcure, reade them ouer often. And if by doing ſo, thou canſt not finde out the meaning, then goe to him that is thy Teacher, (ſayeth hee.) *Chryſoſt. hom. 3. de Lazaro, & hom. 10. in Iohan.*

2. PET. 3. 16. *In which,* (to wit, PAVLL's Epiſtles) *are ſome thinges hard to bee vnderſtood.* 3.

Anſwere. This no wayes militateth againſt vs, who grant, with the Apoſtle, that ſome thinges are obſcure: but hee ſayeth not, that all places are ſo, and, therefore, not

not to bee read by people; *Paull's* owne direction, to ſuch as hee wrote, and his ende of wryting, beeing in the contrarie.

Aug. lib. 2. de doctr. chriſt cap. 9 & 6.

Therefore, *Auguſtine* ſayeth well, That GOD hath ſo graciouſlie and wholſomlie temp.red the Scripture, that by the playne places Hee might ſatisfie our hunger; and by the obſcure places, wype awaye our loathſomneſſe. And in thoſe places, (ſayeth hee) which are clearlie ſet downe in Scripture, all thoſe thinges are ſet downe, which concerne both Fayth and Manners. Which thing *Chryſoſtome* lyke-wyſe affi meth: and with him, a famous Pope, *Gregorie* the firſt.

Chryſoſt. hom. 3. in 2. ad Theſſ. Greg. ap. ad Leandrum cap. 4 Super moral

Next: *PETER* ſpeaketh heere of the myſteries, or thinges themſelues, whereof S. *PAVLL* wyteth: but not of his manner of w.iting; which both *Lorinus* the Ieſuit, and *Eſtius*, acknowledge, wryting on this place.

4. REV. 5. 1. *And I ſaw*

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in the right hand of him that ſate on the Throne, a Booke written within, and on the backe-ſide ſealed with ſeaven ſeales. Which (ſay they) was to ſignifie the obſcurite of Scripture.

Anſwere. *Beda*, *Ambroſe*, and *Haymo*, with other Fathers, who comment on this place, expound this Booke, to bee the obſcure propheſies in the Olde Teſtament of the Meſſias to come; and the opening thereof by the Lambe, to bee their fullfilling, and clearing, by the comming of CHRIST.

But the Ieſuit *Ribera* ſheweth, That thereby is meant, the propheſie of thoſe thinges which ſhall fall foorth in the laſt tymes; according as *Andrew*, Arch-Biſhop of *Cæſarea*, expoundeth: and by moſt pithie reaſons hee proveth, That by this Booke, the Scripture can not bee meant; whereof this is one: That *Iohn* ſawe this Booke then ſealed, even when this Revelation

Ribera, in Apoc. 5.

lation was made vnto him: before which tyme, manie of the Apoſtles were dead. If by this Booke, then, the Scripture were vnderſtoode; then it would followe, (ſayeth hee) that the verie Apoſtles, vpon whom the holie Ghoſt deſcended, in their tyme vnderſtoode not the Scripture: but that it was ſealed to *PETER* & *PAVL*, and the reſt who died before this Revelation was made vnto Sayn& IOHN.

5. IOHN 7. 49. *But as for this people, they knowe not the Lawe.* Loe heere, (ſaye they) an evidence, that the people in Chriſt's dayes read not the Scripture.

Tolet, in Iohan. 7

Anſwere. Their owne Cardinall *TOLET* ſhroweth, That this was the pryde of thoſe *Phariſees*, beeing blind guydes them-ſelues, (as our Saviour called them) and yet imputing ignorance of the Lawe, and of the true meaning thereof, to the people who believed

ved; whyle as they did knowe the Lawe, and Word of GOD, better than themſelues, who believed not.

Alſo the Ieſuit *Maldonat* ſhoweth, That as *Rupertus* holdeth, according to DEVT. 27. 26. *not to knowe the Law*, is as much as *not to obſerue the Lawe*. And therefore, that the *Phariſees* did not malicioufflie ſo much impute ignorance of the Lawe, to ſuch as believed in CHRIST, as impietie, to make them there-by more odious.

CHAPTER II.

Of the Church.

SECT. I.

Of the conſpicuous viſibilitie of the CHVRCH, in the true Profeſſoures there-in, at all

at all tymes, and to all perſons; as the *Romaniſtes* holde, pretending theſe Argumentes.

1. MATTH. 5. 14. *A Citie that is ſet on an hill, can not bee hid.* That is, (ſaye they) the true Church, ſhall ever bee conſpicuous.

Anſwere. *Chryſoſtome* and *Theophylact*, on this place, ſhowe, That our Saviour ſpeaketh not of the Churches viſibilitie; but of Paſtoures their duetie there-in: to wit, That beeing ſet in eminent Places, as Lights on Candle-ſticks, or a Citie on an hill, therefore, they ſhould ſhyne in the ſight of all, both in ſincere Doctrine, and an holie lyfe.

This alſo doeth their owne *Lyra*, *Ferus*, and *Carthuſian*, declare. And their late Ieſuit *Maldonate*, telleth vs, That by theſe three ſimilitudes of Salt, Light, and of a Citie,

Citie, our Saviour would declare one, and the ſame thing: to wit, Howe farre beyonde other common Chriſtians, His Apoſtles, and their Succeſſoures, ſhoulde eminentlie ſhyne, both in lyfe and doctrine.

PSAL. 19. 4. *Hee placed His Tabernacle, in the Sunne.* That is, (ſay they) Hee hath appoynted His Church, where-in Hee abydeth, to be ever glorioufſlie, and conſpicuouſlie viſible, as the Sunne. 2.

Anſwere. The wordes are, (as their owne *Arias Montanus*, and *Pagnin*, ſet downe,) *In them hath Hee ſet a Tabernacle for the Sunne.* That is, In the Heavens, as the Text ſhoweth, and as S. *Ierome* and *Theodoret* truelie expound.

Thus alſo ſayeth their owne *Lyra*, In the *Hebrew*, (ſayeth hee) and in S. *Ierome's* Tranſlation, which is according to the *Hebrew*. It is

it is ſayde, *In them Hee ſet a Tabernacle for the Sunne.* That is, Hee hath ſet a ſeate for the Sunne, in the midſt of the Planets. So that this place ſhoweth, where the Sunne is ſet in Heaven; but not howe the Church is viſible ever on earth.

Rhem in Pſal 18.

The *Rhemiſtes* alſo expound this place thus; By the Sunne, a moſt excellent, and ſuper-elementarie creature, the Prophet deſcrybeth CHRIST; making His courſe thorowe the world, illuminating, comforting, and ſtrengthening the Church His Tabernacle, wherein Hee perpetuallie dwelleth.

3. ISAI. 2. 1. *In the latter dayes, the Mountayne of the Houſe of the LORD ſhall bee prepared in the toppe of the Mountaynes: And it ſhall bee lifted vp aboue the little hills: And all Nations ſhall flowe vnto it.* Whence, therefore, it follow

followeth, (ſay they) that it muſt bee conſpicuouſlie ever viſible.

Anſwere. All that heere-by is meant, *Procopius* ſhoweth to bee this; to wit, That in the latter dayes, the Chriſtian Church ſhall bee firmlie built, vpon the foundations (ſayeth hee) of the Prophets, and Apoſtles, as on the toppes of mountaynes; and ſhall bee of greater excellencie, aboue the Church of the *Iewes*, as CHRIST in glorie is aboue *Moſes*; and of greater and more ample extent, in lyke manner, becauſe of the converſion of the *Gentiles*, by the preaching of the Apoſtles, at that tyme, according to CHRIST'S Commiſſion, ſaying vnto them, *Goe teach all nations.*

Their owne *Lyra*, *Pintus*, and *Peruſin*, commenting on this place, jumpe with *Procopius*, and declare, That this propheſie was fullfilled in the Apoſtles tymes, as ſayde is: but never a one of them

a ffirm

affirmeth, That this Text proveth a conſpicuous conſtant viſibilitie of the true Church, of Orthodoxe Profeſſoures, at all tymes, and to all; which the verie *Rhemiſtes* themſelues graunt, is not ever to bee expected. And, conſequentlie, the former Textes doe not proue the ſame.

See *Rhem in 2. Theſſ. 2.* And *Revel 12*

4. MATTH. 18. 17. *If thy Brother offende againſt thee, tell the Church.* Therefore, (ſaye they) the Church muſt bee ever viſible.

Anſwere. Origen, Chryſoſtom, and *Hilarie*, commenting on this place, ſhow, That by the Church, not the Vniverſall, but a particular Church, or Congregation, or thoſe who are ſet over the ſame, is meant. Whence alſo it will onlie followe, That ſuch a Church is viſible, to her owne members: but not ſo to her raging foes, in tyme of perſecution. As the *Rhemiſtes* tell vs, That in the tyme of Anti-

Rhem in 2. Theſſ. 2.

chriſt,

christ, the faythfull then who lurke, shall, notwithstanding, amongst themselues, haue their communion in secret: whereby they may doe, as this Text directeth.

MATTH. 16. 18. *Upon this rocke I wil build my Church; and the gates of Hell shall not prevayle agaynst it.* To wit, (saye they) to make it to bee invisible. 5.

Answere. *Chrysostome*, (and with him *Origen*) showeth, That this *not prevayling*, is onelie, That CHRIST'S Church shal never decline from the Trueth, nor forsake the same, notwithstanding of the furious assaultes of raging Persecution, stirred vp agaynst Her: which maketh Her sound members, some tymes, so to lurke, as S. *Ierome* telleth vs, that the little Boat of the true Church, seemeth, as it were, sunke out of sight. *Hier. contr. Lucifer. & in Zeph. 2*

See alſo *Aug. ep. 80 ad Heſychium.*

Lykewyſe, the Promiſe is, (ſayeth their owne *Carthuſian*) that the Elect, of whome chiefelie the Church conſiſteth, ſhall not poſſiblie bee drawne from the Fayth: or, as *Lyra* ſayeth, ſubverted there from.

SECT. II.

Of the Churches infallibilitie, which endeth into the infallibilitie of the Pope, as hath beene ſhowne in the ſtating of the Queſtion: and which they labour to eſtabliſh, by theſe places following.

1. DEVTER. 17. 9. 12. There (ſay they) in doubtſome matters, men are directed to the high Prieſt, and his Councell: and whoſoever hearkeneth not to him, ſhall die. Therefore, this præſuppoſeth, that his judgement was infallible: and there

therefore, ſo is the Pope's, being the high Prieſt vnder the GOSPELL.

Anſwere. This place ſpeaketh of the Prieſtes and Levites, and not of the high Prieſt, with whom the Civill Iudge is joyned, (as their owne *Lyra*, and the Text, ſhoweth) whoſe determination is not in matters of Fayth, but of Fact: to wit, Of ſtryfe betweene man and man. Whereas tho it were of Fayth, yet (ſayeth their owne *Lyra*) note, that it is not ſayde vnto thee, that thou ſhalt obey them, except they teach thee according to the Law. And wherby is evident, (ſayeth he) if they decree that which is falſe, or declyne manifeſtlie from the Lawe of GOD, that they are not to bee heard. Which thing was needleſſe to haue beene ſayde, eyther by the Text, or *Lyra*, if they had had abſolute infallibilitie.

Cyprian alſo applyeth this, againſt all ſuch as are diſobedient to *Cypr. ep. 62.*

to anie Bishop, or Priest, directing them according to the word: to whome, notwithstanding, the *Romanistes* graunt not infallibilitie.

Neyther would it followe, tho the high Priest vnder the Law had beene infallible, (as the examples of *Aaron* and *Vrias* proue the contrarie) that therefore the Pope is so, because hee is the high Priest vnder the Gospell: becausse this is to take for graunted, that which is denyed.

Exod 32
2 *King* 16

2. LVKE 22. 32. *Simon, I haue prayed for thee, that thy fayth fayle not.* Which prayer, (saye they) was for PETER, and all his Successoures, that they should not erre.

Answere, Beda and *Bonaventure* showe, That CHRIST spake heere of PETER onelie personally, as His designation by name importeth, *Simon, Simon:* to wit, tho hee erred in denying CHRIST, and

and so foulie fell; yet, that hee might not finallie fall awaye, as *Judas* did, therefore also sayeth *Theophylact*, *I haue prayed for thee, that thy fayth fayle not.* That is, Altho for a short whyle thou bee shaken, yet that the hid seede of fayth within thee maye remayne. But that CHRIST in this Prayer, prayed not lykewyse for PETER'S pretended Succeſſoures, Biſhops of *Eome*, their owne *Lyra*, with diverſe others, declareth, ſaying, that the Churches ſtabilitie conſiſteth not in men neyther in regarde of their Eccleſiaſticke or ſecular power & dignitie; ſeeing manie Princes, and Popes too, (ſayeth hee) as well as other inferioures, haue beene founde to haue made Apoſtaſie from the Fayth.

Lyra in Mat. 16. So Æneas Sylv. de geſtis cõcil. Baſil. f. 9 Alſo Alfon de Caſtro, lib. 1. contr. hereſ. cap. 4.

Neyther is there anie doubt, (ſayeth their *Carthuſian*) but that Hee prayed for all other His Apoſtles, having ſayde, *Satan hath deſired to winnow you.* But why

there-after Hee ſayde this to PETER particularlie, *I haue prayed for thee*; CHRYSOSTOME giveth the reaſon; That it was to fore-tell him, that hee was more grievouſlie to fall, than all the reſt.

3. MATTH. 16. 18. *Thou art Peter, and vpon this Rocke I will build my Church.* That is, (ſaye they) vpon PETER, and his Succeſſoures, who ſhall bee immoueable in the Fayth.

Anſwere. Their owne Cardinall *Petrus de Aliaco*, ſhoweth the contrarie, ſaying, Who is that would build the firmneſſe, or ſtabilitie of the Church, vpon PETER's infirmitie? Of whoſe infirmitie, aske the Mayde (ſayeth hee) that kept the doore, and ſhee will tell thee, Where-fore, ſayeth their owne *Ferus*, It is moſte evident, that CHRIST did not builde His Church vpon PETER, or anie other man who-ſo-ever. For there is no

P. de Aliaco, in rec. ſacræ Script

Ferus in Math 16

is no man whe-ſo-ever, ſo firme, or conſtant, (ſayeth hee) who may not bee moved, or ſhaken; which thing in PETER wee manifeſtlie ſee. See then in *Rivet, p. 303. Quid Petra.*

Lyke-wyſe *Ambroſe* and *Origen* doe ſhowe, That this which was ſpoken to PETER, was lyke-wyſe ſpoken to all the other Apoſtles: and there-fore would inferre alyke infallibilitie of all their Succeſſoures.

Amb in Pſal. 38. ſub finem Orig. in Math 16. tract. 1, Cuſan. de cõcord. cathol lib. 2. c. 13.

Their owne Cardinall *Cuſanus* alſo ſayeth, There is nothing ſayde to PETER, which was not ſayde vnto all the reſt. For, as it was ſayde vnto PETER, *What-ſo-ever thou ſhalt binde on earth*, &c. was it not ſayde vnto all the reſt, (ſayeth hee) *What-ſo-ever yee ſhall binde?* And, altho it was ſayd to Peter, *Thou art Peter, and vpon this Rocke I will build my Church*; yet by the Rocke, (ſayeth hee) wee vnderſtande CHRIST Him-ſelfe,

whome hee confeſſed. And if PETER were to bee vnderſtoode by this Rocke, as a ground-ſtone of the Church, according to Sainct *Ierome*, Are not (ſayeth hee) the other Apoſtles ground-ſtones of the Church in lyke manner? Of whome it is ſpoken in the penule of the REVELATION, where by the twelue ſtones of the foundation of that Citie HIERVSALEM, which is the holie Church, no man doubteth, (ſayeth hee) but the Apoſtles ought to bee vnderſtoode.

4. IOHN 11. 51. *And this hee ſpake not of him-ſelfe, but being high Prieſt that yeare.* Therefore, (ſaye they) as prophetical infallibilitie was in *Caiaphas*, as the high Prieſt vnder the Lawe; So is the priviledge of INFALLIBILITIE tyed to the Pope, as high Prieſt vnder the Goſpell.

Anſwere. Firſt, this is to take that as graunted, which wee ſtill denye.

denye. Next, *Chryſoſtome* and *Ambroſe*, on theſe ſame wordes, ſhowe, That the high Prieſt's intention was wicked, and his ſentence according there-vnto, moſte erronious. There-fore, ſayeth their owne Cardinall *Tolet*, Remarke, that *Caiaphas* ſentence, in that ſenſe as hee conceaved it, (ſayeth hee) was moſte wicked, and did proceede (ſayeth *Cyrill*) from him-ſelfe, and not from the holie Ghoſt. But in ſo farre, as the vertue of CHRIST'S death was declared there-by, this the LORD would haue to bee vttered by his mouth, in regarde of the qualitie, and authoritie, of the perſon; as whoſe ſpeaches were of moſte ſpeciall remarke, and weyght amongſt the people; and not becauſe INFALLIBILITIE was tyed to his Chayre: the contrarie where-of kythed, when judiciallie ſitting in CATHEDRA, hee pronounced CHRIST'S Profeſſion of His owne *DEITIE*, to bee open blaſphemie.

Tolet in Ioan. 11.

Cyrill lib. 8. *in Ioan. cap.* 3

3. As for that of our Saviours, MATTH. 28. 20. *Loe, I am with you allwayes, even vnto the ende of the world*; which they would haue to bee tyed to the Pope onlie, with his Councell, for eſtabliſhing their INFALLIBILITIE.

Turrecr. Sūma de Eccleſia, lib. 2. 6. 91. Cardinall *Turrecremata* declareth, That this is ſo to bee taken, (ſayeth hee) that GOD doeth ſo aſſiſt His Church to the ende of the worlde, that there ſhall bee ever ſome, altho not all, who haue true fayth, (ſayeth hee) working by charitie. And ſo that this promiſe is not tyed to anie one perſon, or particular Church.

SECT. III.

Of the Pope's Supremacie over the CHVRCH, as head there-of: Which the *Romaniſtes* would eſtabliſh, by theſe TEXTS following.

Math 16. 18 See *p.* 304

IOHN.

JOHN 21. 17. *IESVS ſayeth vnto him, Feede My Sheepe.* That is, (ſay they) bee thou onelie governour over the whole Church. 1.

Anſwere. Auguſtine teſtifieth, ſaying, When it was ſayde to PETER, it was ſayde to all the Apoſtles, *Loveſt thou Mee?* then *feede My Sheepe.* So ſayeth S. *Ambroſe:* and more expreſslie ſayeth S. *Cyprian*, That there-fore the reſt of the Apoſtles were the ſelfe-ſame that PETER was, endewed with a-like Fellowſhip, (ſayeth hee) both of Honour, and Power. *Aug. de agone, c. 30. Amb. in Iſal. 38. Cypr. de vnit. Eccleſ*

Which thing alſo their owne *Ferus* doeth clearlie homologate; as lyke-wyſe their famous Cardinall *Cuſanus*, ſaying, If it was ſpoken to PETER, *Feed My Sheep*, yet it is manifeſt, (ſayeth hee) that this feeding, was but by the Word, and his holie example: and that according to S. *Auguſtine*, in his Commentarie vpon theſe *Ferus in Ioh. 21 Cuſan concord. catholi. lib. 2. c. 13.*

words,

wordes, the ſame was commaunded there lyke-wyſe vnto all others, in ſaying, *Goe yee into all the world, and preach the Goſpell vnto everie creature.* So that nothing is ſpoken to PETER, (ſayeth hee) which importeth anie other power. And, there-fore, wee conclude rightlie, (ſayeth the Cardinall) That all the Apoſtles were equall in power with PETER.

Mark 16.15

2. MATTH. 16. 19. *And I will give vnto thee the Keyes of the Kingdome of Heaven.*

Matth 18.18 Iohn 20.23 Hieron. lib. 1. adv. Iouinian. Orig. in

Aunſwere. Beſides Scripture, which ſhoweth vnto vs, That the power ſignified by thoſe keyes, was given vnto all the reſt of the Apoſtles, the Fathers alſo clearlie witneſſe the ſame: There-fore, ſayeth *Ierome*, (and with him *Origen*, *Theophylact*, *Auguſtine*, and *Beda*) The whole Diſciples receaved the Keyes of the Kingdome of Heaven: and, what was ſayde to

PETER,

PETER, was common to all the rest.

And in lyke manner, their owne Cardinall *Cusanus*, (and with him *Ferus*, and others) We know, that *PETER* receaved no more power from CHRIST, (sayeth hee) then the other Apostles: For there was nothing spoken to *PETER*, which was not spoken to the rest. For, as it was sayde to *PETER*, (sayeth hee) *What-so-ever thou shalt bind on earth*; was not the same sayde also to others, *What-so-ever yee shall bind*? Yea, not onelie was this sayde to all the Apostles; but (as *Theophylact* sayeth) to all their Successoures. Whence it should followe, That as manie Bishops and Pastors were in the Church, so manie Monarches and Lordes should bee over the same; and Stewardes, or Porters, who haue the Keyes, should bee Masters in the Families wherein they are.

in Math tract. 1. Theophyl. in Math 16. Aug. tract. 18. in Iohan Beda, hom. in Evang. quem me dicũt? Cusã. cõcord cathol lib. 2. c. 13. Ferus in

Matth. 16. Theophyl. in Matth. 16. & Basil. Constit. Monastic. 22.

3. LVKE 22. 32. *When thou art converted, ſtrengthen thy Brethren.* Loe heere, (ſay they) a power given to PETER, over all his Brethren.

Iob 4. 4. Act. 14. 22 and 15. 32. 41. Alſo 18. 23 And Rom. 1. 11. Beda & Theophyl. in Luc. 22

Anſwere. Beſides Scripturall ſpeaches, which proue, That this importeth no Monarchicke Supremacie. *Beda* giveth this expoſition, as if CHRIST had ſayde, Remember, by the example of thy repentance, (ſayeth hee) to rayſe vp, and comforte anie Brethren that are weake; leſt they, perhappes, ſhoulde deſpare of pardon. So lyke-wyſe ſayeth *Theophyllact*, Beeing converted, that is, repenting, and powring out teares, and ryſing from thy Fall, bee thou an example to others, (ſayeth hee) that they repent lyke-wyſe, and deſpare not.

And ſo lyke-wyſe doeth their owne Lyra, Stella, and Maldonate, expound: collecting from this place, no Papall or Monarchicke Supremacie.

LVKE 22. 26. *He that is greateſt amongſt you, let him bee as the younger*, &c. Where wee ſee, (ſaye they) That amongſt the Apoſtles, one was greateſt; and this, doubtleſſe, was *PETER*. 4.

Anſwere. MATTHEW ſhoweth, That it was not, that one was greateſt indeed: but that amongſt them ſome would bee greateſt. And therefore ſayeth *Ambroſe*. Vnto all the Apoſtles, is given one plat-forme of interdiction, (ſayeth hee) that none of them ſhould vaunt of Preheminence. Lykewyſe, their owne *Lyra*, *Carthuſian*, and *Stella*, ſhowe, That here the Apoſtles were taxed by CHRIST, of Ambition; for the contention of ſome, for a Preheminence aboue the reſt, which was equallie inhibited vnto all. *Math* 20.26 *Amb. in Luc.* 22.

CHAPT.

CHAPT. III.

Of Religious Worship.

SECT. I.

Of the Invocation of Saynets; which the *Rhemists* would defende, by these places following.

1. GENES. 48. 16. *Let my name bee in-called upon them, and the name of my fathers.* Hence (saye they) wee see an invocation, not onlie of GOD, but of Sayntes departed.

Answere. This Text proveth no such thing: for it sayeth not, *Let my name bee in-called upon by them:* but, *bee in-called upon them.* That is, *Let them from hence*

hence-foorth bee called and accounted as my ſonnes: Even as it is cleare by a-lyke forme of ſpeach, ISAI. 4. 1 and AMOS 9. 12. Where-vpon ſayeth *Ribera*, The Name of GOD is named vpon anie people, when they are called GOD'S peculiar people. And there-fore *Fonſeca*, *Pintus*, and other Popiſh Interpreters, agree, That this is a phraſe peculiar to the *Hebrewes*, to ſaye, That the name of anie man is named vpon another, for to bee named after ſuch a one, as is cleare, (ſay they) out of ISAI. 4. and DAN. 9. The *Rhemiſtes* alſo ſo tranſlate this place, *bee my name called vpon them*: and affirme onelie, That this importeth, That they were made participant amongſt the Tribes, of the Bleſſinges of *Abraham*, *Iſaac*, and *Iaakob*; for whoſe ſake the LORD would bleſſe them.

Fonſeca, in noth ad Cajet.

Which ſorte of ſpeach *Iaakob* vſed heere, (ſayeth LYRA) becauſe

cauſe they were to bee called, the adoptiue ſonnes of *Iaakob*, and heads of two Trybes. Therefore ſayeth *Vatablus*, This is the meaning, Let them heere-after be called my ſonnes, and the ſonnes of *Abraham* and *Iſaac*. And by which wordes, (ſayeth their owne *Fevus*) hee meaneth none other thing, than that they ſhoulde bee called his ſonnes, even as his other ſonnes were called: For, by this ſpeach, hee adopted them to bee ſo. So ſayeth *Emmanuell Sa*, Let my name bee named vpon them: that is, Let them bee called my ſonnes, and of *Abraham* and *Iſaac*. And ſo ſayeth *Mariana*, in the ſame wordes.

2. IOB 5. 1. *Call nowe, if anie will aunſwere thee: and turne thee to ſome of the Saynctes.* Which Text, (ſaye the *Rhemiſtes*) ſhoweth the common fayth and practiſe, of invocating Saynctes, in that tyme.

Anſw

Anſwere. The wordes, (as their owne *Arias Montanus* tranſlateth) contayne not a direction, but a queſtion, ſaying, *To whom of the Sayncles wilt thou turne?* The meaning where-of, their owne LYRA expoundeth to bee this, That *Eliphaz* telleth *Iob*, that ſeeing GOD aunſwereth him not in his affliction, to whom other can hee haue recourſe? For thou ſhalt not haue the Sayncles (ſayeth hee) to bee thyne Helpers, ſeeing Hee anſwereth not. And ſo this Text is rather againſt anie ſuch invocation, than with it.

Cardinall *Cajetane* alſo affirmeth, That heere-by *Eliphaz* would ſhowe to *Iob*, that his innocencie, which hee maynteyned ſo, was ſo bad a cauſe, as he would get none to defende the lyke: no, not the holieſt, who would pleade ſuch innocencie as he did. Or, as *Ferus* and *Mercerus* ſaye, who would approue his ſpeaches.

More-over: It is a wonder, that they

they would bring anie ſuch place, to prooue inuocation of Saynctes vnder the Olde Teſtament: ſeeing *Eckius*, and other *Romanistes*, giue this as the reaſon, why anie ſuch was not; Becauſe the Patriarches, and Saynctes, then, were in LIMBVS PATRVM, and heard not the Prayers of the liuing: according to that of ISAI. 63. 16. *Abraham did not know vs, &c.*

Eckii Enchirid. c. 15 D. Brimes, in 2. 2. q. 1. art. 10. Salm. in 1 Tim. 2. diſp. 8.

3. ROM. 15. 30. S. PAVL praueth the ROMANS, to pray to GOD for him: Therefore, (ſay they) if wee may praye the liuing; why not much more the Saynctes departed, to praye for vs, ſeeing their charitie is greater?

Phil. 4. 2. 3 Rom. 10. 14

Anſwere. Saynct PAVLL did pray them; that is, Chriſtianlie deſire them: but did not praye *to* them; that is, religiouſlie worſhip them. So that the one is a lawfull action, warranded by the Word; the other, as S. *Auguſtine* ſayeth,

is a Religious Adoration, done by Religious Rites; illicite, and contrarie to the Word, to bee given to anie creature.

Lyke-wyſe, INVOCATION, (as the *Papiſtes* acknowledge) is an acknowledging of a Superioritie, in thoſe whome they in-call. But I hope they will not ſay, That the *Romanes*, whome PAVLL requeſted, had anie Superioritie over him, beeing an Apoſtle. Nor yet, That altho our SAVIOVR beſought the *Samaritane* Woman, to giue Him a draught of Water, that there-fore Hee invocated her.

Nor will it follow, Becauſe wee put vp our Requeſtes to men, for anie good wee ſtand in neede of, who are alyue, and haue mutuall commerce with vs, hearing vs, and knowing our neceſſities, That there-fore wee may religiouſlie invocate them, when they are dead. When that commerce ceaſſeth, they neare vs not, nor knew our particular condition.

Beſides:

Beſides: They make the Saynćts in Heaven, not only joint-Petitioners with vs, (as thoſe on earth) but joynt-Advocates with CHRIST, to pleade, by their merites, for vs. There-fore, ſayeth LOMBARD, ſetting downe their Doctrine, We pray to the Saynctes, to intercede for vs: that is, (ſayeth hee) that their merits may helpe vs. Whereas S. *Ambroſe*, and with him *Auguſtine*, doe teach, That this is ſo proper to CHRIST, as nothing is more proper.

Lomb lib. 4. ſent. diſt. 45. See Pſal. ter. Virg. Pſal. 78. Amb. in Pſal. 39. Et Aug. in Pſal. 64.

4. 2. PET. 1. 15. *And I will doe my diligence, you to haue often, after my deceaſe alſo, that you may keepe a memory of theſe thinges.* Signifying, (ſaye the *Rhemiſtes*) that his care over them ſhould not ceaſſe by death: meaning, of his Interceſſion for them.

Anſwere. 1. The Text is corrupted, which ſayeth, *I will endeuour*

vour, that you may bee able after my deceaſſe, to haue theſe thinges allwayes in remembeyance: to wit, as *verſe* 13. by his frequent ſtirring them vp, and exhortation, ſo long as hee was alyue. 2. Yeelding to their tranſlation, yet the ſame, as alſo their expoſition, ſhould proue onlie PETER'S care over them, and interceſſion for them; which is nothing to this queſtion, of our praying to Saynctes, and not of their Interceſſion for vs. And 3. AQVINAS giveth this as the true meaning, ſaying in the perſon of the Apoſtle, *Becauſe I am ſhortlie to depart, I will endevour:* to wit, ſo long as I am alyue, by admoniſhing you, not onelie once, but often tymes, and diligentlie, That yee may haue theſe thinges in remembrance. So alſo doeth Cardinall HVGO, CAIETANE, CARTHVSIAN, and their late ESTIVS, expound: where alſo hee noteth

the

the Verbe σπουδαζω, doeth not agree to the Sayncles in Blisse.

SECT. II.

Of the invocation of Angels: which the *Romanists* would establish as lawfull, by these Scriptures following.

1. GENES. 48. 16. *The Angell which delivered mee from all evill, blesse the Children.*

Aunswere. This ANGELL was IESVS CHRIST, the Great ANGELL of the COVENANT: for so sayth S. *Cyrill*; First, hee prayed to GOD, to blesse the Children, and with GOD, hee prayeth also the Angell that delivered him from all evill. So that by GOD, hee vnderstandeth the Father; and by the Angell, hee vnderstandeth the WORD of the Father, (sayeth hee:) For hee was not ignorant,

Cyril. Alex. Thesaur. lib 3. cap. 1

ignorant, that His Name was *The Angell of the Great Counsell.*

Lyke-wyſe, ſayeth *Athanaſius*, (and with him *Procopius*) It is cleare, that the Patriarch *Iaakob* coupled none other in his Prayers with GOD, but His WORD; which hee, there-fore, calleth the ANGELL; *Becauſe* (ſayeth he) *Hee onlie revealeth His Father's will.* *Athã contr. Arian. orat. 4.*

REVEL. 1. 4. *Grace bee vnto you, and peace, from Him which is, and which was, & which is to come, and from the ſeaven ſpirites which are before the Throne, &c.* That is, (ſaye they) From the ſeaven Angels, where-of mention is made TOBIT 12. Whence it is cleare, (ſaye they) That the Apoſtle prayeth not onlie to GOD, as the Author for Grace and Peace; but alſo to the Angells, as the Inſtruments there-of, as *Viega* ſpeaketh. 2.

Anſwere. The Ieſuit *Ribera* acknowledgeth, That *by the ſeaven ſpirites* heere, the Fathers, and others, vnderſtand the holie Ghoſt; who from His manyfolde Graces, is called SEAVEN heere, and *Rev.* 5. 6. So doeth *Primaſius*; (ſayeth hee) *Ambroſe, Beda, Anſbertus, Rupertus, Haymo*, (to whome hee might haue joyned *Auguſtine*) and *Thimas*, on this place. As alſo *Victorinus Martyr, Ioachim Abbas*, and *Anſelmus*. And this, not without good reaſon: For, 1. *Grace* and *peace* is never ſought in Scripture, or wiſhed, but from GOD alone. 2. It followeth preſentlie [*and from* IESUS CHRIST.] Nowe, it were abſurd, to place CHRIST in ſuch a Prayer after Angels; altho as man, and ſo inferiour, Hee bee placed after the holie Ghoſt.

Aug. in Ioan. tract. 22.

3. REVEL. 8. 3. *And another Angell came, and ſtoode at the Altar, having a golden Cenſer*

ſers: and there was giuen vnto him much Incenſe, that hee ſhould offer it, with the Prayers of all Saynctes. Heere, then, (ſaye they) the Prayers of the Saynctes directed to an Angell, to offer them vp for them.

Anſwere. *Ambroſe* expoundeth this Angell, to be CHRIST, who is ſayde *to come*, (ſayeth hee) becauſe by the Myſterie of His Incarnation Hee appeared to the world: and He is ſayd to receaue and offer vp the Prayers of the Saynctes as Incenſe (ſayeth *Beda.*) becauſe by Him the prayers of all, with a ſweete ſmell come before GOD.

Their owne *Lyra*, (and with him *Carthuſian*) expone in lykemanner, this Angel, to bee Chriſt; the much Incenſe, to bee acceptable prayers to GOD, which Hee ſhould offer vp; that is, preſent them vnto His Father (ſayth hee.) And which expoſition *Carthuſian* affirmeth to bee the com-

mon exposition of all Catholicke Doctors.

SECT. III.

Of representing GOD the Father by an Image: the lawfullnesse where-of the *Romanistes* would defende, by these places following.

1. 2. KINGS 22. 19. *I saw the LORD sitting on Throne*, (sayeth MICHEAS *and His garmentes were whyte as Snow, and his hayre whyte as Wooll*, (sayeth DANIELL. 7. 9.) There-fore as Hee was seene so Hee may bee paynted (say they.)

Exod. 3. 4. Richeom tract. 3. c. 9

Answere. It followeth not: so before that tyme Hee appeared to *Moses* in the forme of fire: and yet their owne *Richeom* granteth, that to paynt him so, would seeme to favour the *Pagans*, who worshipped th

ped the fire: And even ſo ſay wee, that this paynting of Him lyke an olde man, may ſeeme as well to favour the *Anthropomorphits*. Therefore *Auguſtine* giveth this reaſon, why it is not lawfull for anie Chriſtian to make anie ſuch Image, leſt wee fall into that ſame Sacriledge, (ſayeth hee) whereby the Apoſtle maketh them execrable, who turne the glorie of the incorruptible GOD, into the ſimilitude of a corruptible man.

Aug. de fide & ſymbo. c. 7 & ep. 222.

SECT. II.

Of the worſhip of Images: which the *Romaniſts* would prooue to bee lawfull, by theſe places following.

PSAL. 99. 5. *Adore yee His foot-ſtoole: for it is holie.* Heere (ſay they) the Arke is commanded to bee adored, for its holineſſe, and reference it had to GOD: therefore, much more ought Images, for a clearer reſemblance, 1.

ſemblarce, and relation of the perſons whom they repreſent.

Anſwere. The wordes are, *Worſhip yee at His foot-ſtoole, for Hee is holie*, for ſo the Septuagint, *Pagnine*, *Vatablus*, and the Chaldie paraphraſe, which *Iunius* followeth, and *Lorinus* the Ieſuit: or, as *Lyra* ſayeth, *ante ſcabellum pedum ejus*: that is, *Before His foot-ſtoole.*

B. T. l. 3. c. 1. de Sanct. c. 13. §. ad illud.

Next, *Bellarmine* himſelfe ſayth of the reaſon which is adduced, I confeſſe (ſayeth hee) that it is not ill tranſlated ſo, as the Septuagint, and S. IEROME haue tranſlated it, (*For Hee is holie*) taking ſo the reaſon of the worſhip, from the holineſſe of the perſon worſhipped, and not of the place at, or before which they were to worſhip: or ſuppone it bee taken from the place (*For it is holie,*) it will inferre onelie, that GOD is Hee onlie who is to bee worſhipped, in or at thoſe places,

places, which are conſecrated to His worſhip; as Hee ſpeaketh in lyke-manner of the Temple, *verſe* 9. and as He is worſhipped by vs, in a ſolemne and publicke manner in our Chriſtian Churches. Therefore their owne *Genebrard* ſayeth, that the PSALMIST heere alludeth to the manner of homage, or reverence done to Kings, while they ſitte on their Thrones, by falling downe, or kneeling at their foot-ſtoole.

Next, tho the tranſlation were admitted, which ſayeth, *Adore yee His foot-ſtoole, for it is holie*; if we hearken to the expoſition of Fathers, and of their owne doctors lykewyſe. *Auguſtine* will tell vs, that by His foot-ſtoole, the humane nature of CHRIST is vnderſtoode, who tooke vpon Him (ſayeth hee) Earth of our Earth, and Fleſh of our Fleſh: which beeing vnited vnto His Deitie, is in the vnitie of His perſon to bee adored. And this expoſition doth *Aug. in Pſal. 98.*

Lyra, *Carthusian*, and *Lombard*, (all *Romanistes*) follow, and the *Rhemistes* themselues in their Notes on this PSALME.

PHILIP. 2. 10. *GOD hath given Him a Name, which is aboue euerie name: that at the Name of IESVS, everie knee should bowe.* Loe heere then, (say they) the Name of IESVS, when it is pronounced, ordayned to bee worshipped, for the relation therof to His person; much more then His Image.

Answere. By bowing the knee to the Name of IESVS by all sorts, is meant, the vniversall subjection of all creatures to himselfe who is so named. Therefore, besides *OEcumenius*, and *Theophylact*, who so expone this Text, with dyverse others Ancients, as *Sedulius*, and *Haymo*, their owne *Aquinas* sayth, That *signum pro re signata ponitur*: that is, *The name for himselfe*

ſelfe who is ſo named. As alſo ſayeth their late *Eſtius*, the name is put for the perſon named, and bowing the knee, ſignifieth by a figure of Metonomie, ſubjection, or humiliation: therefore the meaning is, (ſayeth hee) that all who are in anie place, knowing that Man who is called IESVS, to bee the Sonne of GOD, and GOD Himſelfe truelie, they ſhall ſubmit themſelues to Him, as GOD and LORD of all.

HEB. 11. 21. *Hee (to wit, Iacob) adored the top of his Rod.* Whence obſerue, (ſaye the *Rhemiſts*) that adoration (as the Scripture vſeth this word) may bee done to creatures. 3.

Anſwere. Firſt, they deceatfullie corrupt the Text, leaving out (ἐπὶ) or *vpon the top of his Rod*, and ſo are bolde to take from the wordes of the Booke of GOD, contrarie to *Reuel.* 22, 19.

Next, *Auguſtine* thus expoundeth it, (as the *Rhemiſtes* grant) with whom they might haue joyned, *Ierome*, *Theophylact*, and *Beda*, that *Iacob* leaning vpon his Staffe for weakneſſe, adored GOD. Therefore alſo (ſayeth *Aquinas*; and with him *Lombard*, *Arboiens*, *Carthuſian*, and others) hee worſhipped not the Rod it ſelfe; nor yet *Ioſeph*, as ſome hath thought wrõgfullie, but GOD Himſelfe (ſayth hee) leaning vpon the top of his Rodde.

Hieron. queſt. Hebr. in Gen

Theophyl. in Hebr. 11.

SECT. V.

Of the Adoration of Reliques, which the *Romaniſtes* would eſtabliſh, by theſe Textes following.

1. EXOD. 13. 19. *And* Moſes *tooke the bones of* Ioſeph *with him*. Heere (ſay they) Reliques were carried about with GOD'S

GOD'S People; which, no doubt, they worshipped.

Answere. This was onelie for inhumation and burying of them in *Sechem*, as they had promised to IOSEPH, and as wee see performed, IOSHVA 24. 32. but not for adoration: which is as grosse Idolatrie done agaynst GOD, as exhumation of the bones of Martyres, or Godlie men, is an injurie done agaynst them. Therefore, while IOSIAS tooke the bones of the false Prophets out of their graues, hee sayde of the true Prophets graue, *Let no man moue his bones.* 2. Kings 23.

Yea, close contrarie to the adoration of Reliques, *Chrysostome* giveth this as one of the reasons, why *Ioseph* appoynted his bodie to bee carried from *Ægypt*, lest the Idolatrous *Ægyptians* (sayth hee) beeing myndfull of the benefites they had gotten by him, had made the bodie of righteous *Ioseph*, to bee an occasion of impious *Chrysost. in Gen. 50. also hom. 5 in Math.*

pious adoration: even as for the same cause the bodie of *Moses* was buried by the LORD, where never man yet knew.

2. 2. KINGS 13. 21. *When the man was let downe, and touched the bones of* Elisha, *hee revived.* Heere (say they) a miracle wrought by a Sayncts Reliques; therefore justlie may they bee worshipped.

Answere. A miracle indeede was wrought at the touch of *Elisha's* bones; but not by them, but by the LORD, for confirmation, that *Elisha* was a true Prophet, (as wee see the lyke professed by *Peter*, ACTES 3. 12.) notwithstanding of which miracle, in respect that those bones were not raysed, inshryned, nor adored, this maketh rather agaynst the adoration of such Reliques. For not onelie doe wee nowyse worship the reliques of Martyres, (sayeth S. *Ierome*, and with him S. *Cyrill*, of the

Hierom. ep. ad

of the practise of the Church in their times) but we will not worship the Sunne, nor Moone, nor Angels, nor Arch-angels, nor Seraphims, nor no name that is named in this world, nor that which is to come; lest wee should * *serue* the creature, rather than the Creator.

ISAI 11. 10. *To Him shall the Gentiles seeke, and His graue shall bee glorious.* Heere wee see (say they) that the holie graue shall bee counted glorious; and therefore worthie to bee worshipped.

Answere. The Text is, (*And His rest shall bee glorious*) as both the Septuagint translateth, *Paguin* interpreteth, the *Hebrew* word beareth, and S. *Ierome* approveth, this beeing the meaning, that (as is sayde HEB. 12. 2.) after His enduring the crosse and shame on Earth, Hee should rest in Glorie for ever in Heaven, being

Ribarium, adv. Vigilantiã t. 2. f. 119 Cyril, l. 6. cont. Iulian p. 142. 3.

* *Note, that* Dulia *is refused, which* Papists *giveth to Reliques. Hierom. in Isai 11.*

set

ſet downe at the right hand of the Throne of GOD, where-of alſo the *Rhemiſtes* giue this as the meaning, That CHRIST after His death, which was ignominious to the world, ſhould be gloriouſlie buried by verie honorable perſons, *Ioſeph* and *Nicodemus*, with abundance of moſt precious Spyces, wrapped in fine Linnen, and layde in a new Monumment. And tho it were His graue it ſelfe that were heere called *Glorious*, yet it followeth no more that it ſhould be adored, than the Sunne and Moone, which are glorious lyke-wyſe.

Hier. in Iſai 11.

An Appendix, concerning the inferiour ſort of worſhip, which the *Romaniſtes* ſay they onlie giue to Saynctes, Angels, Images, and Reliques fore-ſayde, which they call *Dulia*, or *Service*.

THE

THE *Romanistes*, to cloake their groſſe Idolatrie in worſhipping of creatures, they tell vs, that there are three degrees of religious worſhip: the firſt, higheſt, and due onelie to GOD, which they call *Latria*, or *divyne Worſhip*: another lower, and due onlie to the Virgine MARIE, which they call *Hyperdulia*: and a third loweſt of all, which they giue to Saynctes, Reliques, and ſuch lyke, which they call *Dulia*, or *Service*. Therefore, to enervate, and over-throwe this their groundleſſe diſtinction, devyſed only to delude the ſimple, wee are to conſider, that the word *Dulia*, or *Service*, is onelie two wayes taken in holie Scripture; to wit, eyther for that which is civill or humane, and due vnto men; or which is religious, & divyne, proper *onelie* to GOD. In the firſt ſignification it is ſayde of *Iacob* and *Eſau*, *The elder ſhall ſerue the younger*. And all Chriſtians are willed by the Apoſtle, in loue

Rom. 9. 12. *Gal.* 5. 13.

Iour to ſerue one another. In the ſecond qualification it is ſayde, *Deut. 6. 13.* *Thou ſhalt feare the LORD, and ſerue Him onlie.* And againe, *1 Sam. 7. 3.* *Prepare your hearts vnto the LORD*, (ſayeth *Samuell* to the people) *and ſerue Him onlie.* So in the New Teſtament, Religious ſervice is made proper to GOD onlie. Therefore ſayeth the *Act. 26. 19* Apoſtle, *Serving the LORD with all humilitie.* (δουλευων) And againe, telling the *Galathians* of their former miſerie, hee ſayth, *Gal. 4. 8.* *Yee ſerved them who by nature were not Gods.* (ἐδουλευσατε) Which according to the Papiſt's diſtinction, hee could not haue reprehended. Wherevnto alſo conſenteth Antiquitie: therefore ſayeth *Auguſtine*, Let Religious Service tye you to the Omnipotent GOD *onlie*: and as for the Saynets, wee honour them with loue, (ſayeth hee) but not with Religious Service. The reaſon *Aug. de vera relig. c. 55.*

whereof

whereof S. *Ambrose* doeth render, saying, For hee who serveth so, hee doeth adore, which is vnlawfull (sayeth hee) to bee done to anie meere creature. *Amb. l.3. de spirit. sancto c. 12.*

Which thing made their owne Bishop *Peresius* to say, I know not if this duetie of worship to Saynets ought properlie to bee called *Dulia*, (sayeth hee) seeing that veneration which is commonlie due vnto Saynets, is not given to them in token of Service: for wee are all the servants of GOD, tho farre inferiour in merites and holinesse, which the verie Angell (sayeth hee) did signifie, before whome the Apostle S. *Iohn* fell downe, saying, *See thou doe it not, for I am thy fellow-servant.* So that if it bee once Religious Worship at all, it is of that highest excellencie, which is due onelie to the excellencie of the highest, who is a jealous GOD, and hath sayde, *My glorie I will giue to no other.* Therefore sayeth their owne Iesuit *Peresius de trad. part.3 de cultu. sanct8 p. 12* *Isai 42. 8.*

Vasquis de ador. l. 1, disp 6. c. 1. num. 168.

ſuit *Vaſques*, If it bee once an act of Religion, it may bee called *Latria*, (ſayeth hee) for *Latria* and *Religio*, are the ſame thing. And ſo we ſee how their evaſion of an inferiour ſort of Religious Worſhip given to creatures, and called *Dulia*, like *Dagon* before the Arke, falleth to the ground. Againe, as *Dulia*, ſo lyke-wyſe *Latria*, is ſometime attributted vnto man, and ſignifieth civill Service, as well as ſome-tymes it is attributted to GOD, and ſignifieth Religious: therefore LEVIT. 23. 7. the ſervile worke that is forbidden on the Sabbath, is called, ἐργον λατρευτον. And agayne, in *Deuteronomie*, the LORD threatneth His people, if they would not ſerue Him in joyfulneſſe, and aboundance of all thinges, they ſhould ſerue their enemies in hunger and thirſt, and in want of all thinges: where the word in the originall is one, and by the Septuagint is tranſlated, λατρευσεις, wherefrae commeth

Deut. 28, 48

commeth their *Latria*, which wee ſee ſignifieth not ever a ſupreame worthip due onlie to GOD.

CHAPT. IV.

Of FREE-WILL,

Which the *Romaniſtes* would eſtabliſh, by theſe places following.

GENES. 4. 7. *If thou doe well, thou ſhalt bee accepted: and if thou doe not well, ſinne lyeth at the doore, and unto thee the appetite (or concupiſcence) there-of ſhall bee ſubject, and thou ſhalt rule over it.* That is, (ſay they) If thou wilt, thou mayſt reſiſt the concupiſcence of ſinne, thorow the power of *Free-will*: ſo that this Text (ſaye the *Rhemiſtes*) ſhoweth *Free-will* in man, alſo after his fall.

Anſwere

Answere. First, if thou doe well, or not well, ſhoweth not what was in the power of *Cains* will, as equally indifferent to good or ill a-lyke, but what ſhould bee the conſequence of doing well or evill; to wit, acceptation or rejection. For as ſayeth *Auguſtine*, Mans *free-will* being now captivated, is able vnto nothing, but to ſinne; but vnto righteouſneſſe it is altogether vnable, except it bee made *free*, and ayded by GOD.

Aug. tom. 7. l. 3. contra duas Epiſtolas Pelag. anor. c. 8.

Next, the wordes following, (*Alſo his deſire ſhall bee to thee, and thou ſhalt rule over him.*) are vnderſtood of *Abell*, and not of Sinne. Therefore ſayeth *Chryſoſtome*, See the mercie of the Lord, how Hee preaſſeth to mittigate his furie and madneſſe, *&c.* by ſubjecting his brother to him, and nowyſe impairing his power over him. So lykewyſe doeth *Procopius* and *Gennadius* expone, as alſo their owne *Ferus* telleth, that ſundrie others doe ſo in lyke-manner, from

from whence alſo hee raiſeth this obſervation, That pietie overthroweth not ſuperiorite of the power of others. Where alſo note a ſhamleſſe lie made by the *Rhemiſtes* in their Notes on this Text: to wit, That in our laſt Engliſh Tranſlation, the place is tranſlated thus, *Vnto thee ſhall bee the deſire thereof, and thou ſhalt haue rule of it.*

DEVT. 30. 19. *I call Heaven and Earth to record this day againſt you, that I haue ſet before you lyfe and death, bleſſing and curſing: there-fore chooſe lyfe, that thou and thy ſeede may liue.* Heere (ſay they) lyfe and death put in mans choyſe, which were in vaine, if hee had not *free-will* to doe eyther. 2.

Anſwere. The option of eyther indeede is ſet before man, but the chooſing of lyfe which is commanded, is ſhowne elſe-where in Scripture,

1 Cor. 3. 5. Philip 2. 13. Scripture, whence man hath the ſame; to wit, from no naturall abilitie of *free-will*, but from grace onlie. Theſe three thinges beeing ever to bee conſidered in mans *free-will*. 1. The libertie or indifferencie it had to good or evill at firſt in mans firſt creation 2. The pravitie therof, now after the fall, aryſing from our corruption: and 3. The inclyning therof to good, or the performance of ſpirituall dueties appertayning to Salvatiõ, this being onlie by GOD's grace, and from regeneration. Therefore ſayeth *Auguſtine*, Wee liue more ſafe, to aſcrybe the whole to Him, and not to giue part to Him, and part to our ſelues. Which *Bernard* ſhoweth to haue beene *Paul's* practiſe, ſaying, The Apoſtle aſcryb eth all to GOD, and no wayes ought to his owne *free-will*.

Aug. de bono perſ. c. 6. Bern. de gratia et lib. arbit. prope finem.

And how much moſt part of the Schoole-men haue attributed to divyne grace, heerein (ſayeth their owne *Caſſander*) in place of all,

all, *Bonaventure* doth witnesse: For this is the ductie of godlie myndes (sayeth hee) to attribute nothing to themselues, but all to the grace of GOD. *Cassand. consult. art. 18.*

To the same purpose they produce a lyke seeming place out of ECCLESIASTICVS, 15. 15. 16. where it is sayde, *If thou wilt, thou shalt obserue the Commaundementes, and testifie thy good-will: Hee hath set Water and Fire before thee, stretch foorth thy hand vnto which thou wilt*, &c. 3

Answere. (As sayeth *Rupertus* speaking of this same Booke, and with him *Ierome, pref. in lib. Salom.*) This Scripture is not Canonicke, therefore, neyther is this sentence taken out of the same of Canonicke Authoritie; so that, this which is brought out of the same, more easilie is to bee contemned, nor acknowledged, (sayth hee.) *Rupertus in Gen. l. 3. c. 31.*

Next,

Next: This Text maketh no wayes for the Indifferencie of man's will, *by nature*, to good, as well as to evill, in the ſtate of corruption: For the Text ſayeth, *If thou wilt, thou ſhalt obſerue the Commaundementes*: And I hope no *Romaniſt*, (except hee were worſe than a *Pelagiane*) dare bee ſo bolde, as to ſaye, that this can bee done onelie by the abilitie of *Nature*: Therefore hee ſpeaketh of Man, as hee was firſt created, as is mentionate *Verſe* 14, and *Bellarmine* acknowledgeth, *Lib.* 4. *de Libr. Arb. Cap.* 7. §. *poſtremo*. On which wordes, *Ianſenius* alſo commenting, ſayeth, That Man had a fuller power vnto good before his fall, than after. But yet, that the Scripture ſpeaketh often tymes of his will, as if it were in the power thereof, *to will* and *doe good*; both becauſe it looketh to that power of the will which it had from GOD in the creation, diſſembling that which is done ſince

ſince by ſinne; as alſo, becauſe by his creation, as yet, hee hath power *to will* and *doe good*; but not by himſelfe: that is, by that power which hee hath now, as hee had then.

ROM. 9. 16. *It is neyther in him that willeth, nor in him that runneth; but in GOD, that ſhoweth mercie.* Heere wee ſee, (ſaye they) that a *willing* is attributed to Man; and an endevour vnto which being joyned, GODS mercie, by exciting Grace, a man's converſion is wrought. 4.

Anſwere. The Apoſtle ſpeaketh not of the will of man by nature, but as it is renewed by grace, and maketh a man to runne (with DAVID) in the waye of GOD'S obedience: both which the Apoſtle aſcrybeth to meere mercie; and ſo this Text maketh cloſe againſt them. This is AVGVSTINE's expoſition; from whom (ſayeth *Eſtius*) *Nazianzen, Chryſoſtome,* *Pſal.* 119. 32. *Aug. Enchirid c.* 32.

ſoſtome, and *Ierome*, diſſent not: who having diſputed out of this Text, againſt the natural power of man's will, to that which is truelie good, concludeth thus; It reſteth, then, (ſayeth hee) that it bee vnderſtoode rightlie to bee ſpoken, *It is neyther in him that willeth, nor in him that runneth, but in GOD, that ſhoweth mercie*; that all bee aſcrybed to GOD, who prepareth the will of man to bee good, and helpeth it, beeing prepared: For wee reade both this in holie Scripture, *His mercie ſhall prevent mee: and His mercie alſo ſhall followe mee.* HEE preventeth one, beeing vnwilling, and maketh him willing: and Hee followeth him who is willing, that hee will not in vayne.

Moſte excellentlie alſo doeth *Aquinas*, commenting on this place, ſhowe this to bee the true meaning thereof; as lykewyſe *Lyra*, who citeth the foreſayd words

of

of *Auguſtine*. And their late *Iſſius* in lyke manner, ſetteth downe this to bee the Apoſtle's meaning: as if hee would ſaye, No man hath eyther power to will, or worke, of himſelfe; but hee receaveth all from GOD, mercifullie preventing him by His Grace. And this contayneth (ſayeth hee) moſte fullie Catholicke Veritie.

LVKE 10. 30. At laſt they bring an Argument, from the parable of him who came downe from *Hieruſalem* to *Jericho*, and was wounded by the Robbers, and left halfe dead. Which man, (ſay they) repreſenteth fallen Man-kynde; in whome there is ſome lyfe left, and a deſire to bee cured: and this is by his Free-will. 5.

Aunſwere. Firſt, *Bellarmine* himſelfe graunteth, That from a myſticall ſenſe, a ſolide argument can never bee taken, for probation *Bell. lib. 2. de grat.*

& libr. arb. c. 11. tion of doctrines of Fayth. Next: This is flatte contrary to the mynd or scope of our Saviour, which was to showe onelie by this parable, who was the true Neyghbour, as *Cajetane*, *Stella*, *Maldonate*, and others, declare. And

Ephes. 2. 5. last: This contradicteth the Apostle foulie, who showeth vs, That Man, by nature, is altogether, (and not allmoste) dead in his sinnes.

CHAPT. V.

Of Justification,

And the immediate proper and formall cause therof; which the *Romanistes* affirme to be inherent righteousnesse, in man himselfe onlie: adducing for them these places following.

ROM.

ROM. 5. 19. *As by the diſobedience of one, manie were made ſinners; ſo by the obedience of one, manie are made righteous.* But by the diſobedience of one, (to wit, *Adam*) manie are made ſinners by an inherent ſinfulneſſe, (ſay they) and not by ſinne imputed vnto them*. Therefore, manie are made righteous, or juſtified, by an inherent righteouſneſſe in themſelues, and not by the righteouſneſſe of another imputed vnto them. And which inherent righteouſneſſe, is abſolute, and perfect, (ſayeth *Bellarmine*.) 1.

Aunſwere. Wee graunt, That as by the diſobedience of *Adam*, manie were made ſinners, by an inherent ſinfullneſſe; that even ſo, by the obedience of CHRIST, and merite thereof, manie are made righteous, by an inherent righteouſneſſe in themſelues. But this wee affirme to bee in ſanctifi-

Bell. lib. 2. de juſtific. c. 3. §. Ex hoc loco.

Supra

cation: But denye, that it is that righteouſneſſe, where-by wee are juſtified before GOD, and is the cauſe of our abſolution, and acceptation to favour.

Next: Where they ſay, That by *Adam*, manie were made ſinners, not by anie ſinne of his imputed vnto them, *Bellarmine* graunteth the contrarie, ſaying, For vnto all, who are borne in him, the ſinne of *Adam* is impured; becauſe all beeing in his loynes, in him, and by him, did ſinne, when hee himſelfe ſinned. And, therefore, it will followe, That even ſo in our juſtification, before GOD, by Christ, by vertue of that vnion we haue with Him, His Righteouſnes is imputed vnto vs in lyke manner, and is the cauſe of our abſolution, and acceptation vnto lyfe. Therefore, ſayeth *Bernard*, The ſatisfaction of one, is imputed vnto all; and why may not righteouſneſſe bee from another, as well as guilti-

Bel. de amiſſ. gra. l. 5. c. 17. §. ſtatu.

Bern. Epiſt. 190. et in cät. ſerm. 61. & ad milites templi ſerm. 11.

as guiltineſſe was from another? Yea, farther, ſayeth *Iuſtin Martyr*, What other thing could cover our ſinnes, but the righteouſneſſe of CHRIST? And in whome can wee who are wicked, bee juſtified, but in the onelie Sonne of GOD? Yea, ſayeth their owne *Bellarmine*, CHRIST'S righteouſneſſe is imputed vnto vs: that is, It is given vnto vs; ſo that wee may offer the ſame vnto GOD, for our ſinnes; becauſe CHRIST hath taken the burden vpon him, to ſatisfie for our ſinnes, and to reconcile vs vnto GOD His Father, (ſayeth hee.)

Iuſtin Mart. Epiſt. ad Dieg. netū.

Bel. l. 2. de juſtif. c. 10.

ROM. 3. 24. *Beeing juſtified freelie by his grace:* That is, By inherent righteouſneſſe in our ſelues. 2.

Anſwere. BY GRACE, inherent righteouſneſſe in man, is not meant; but that free favour and compaſſion which is in GOD Himſelfe, as the word GRACE is

taken, ROM. 4. 4. and HEBR. 4. 16. and as RICHARDVS DE MEDIA VILLA teſtifieth, That the Auncientes in this place, doe vnderſtand the ſame. Therefore alſo ſayeth their owne *Ferus*, (and with him *Pererius*) This GRACE, is that good will of GOD towardes vs, for CHRIST'S ſake: which is His Favour, (ſayeth hee) where by wee are ſaved. So that the meaning is, (ſayeth *Effius*) That ſinners are juſtified without anie merite of their owne workes, even by the onelie free favour of GOD. Which GRACE alſo *Aquinas* calleth, His Eternall Dilection. The Apoſtle alſo clearlie diſtinguiſhing betweene theſe two, ROM. 5. 15. calleth GOD'S free Favour, GRACE; and what floweth there from, the GIFT which is by Grace; whether it bee of remiſſion in juſtification, or our renewing in ſanctification.

Aquinas in Heb. 2. 9. alſo 1. 2. q. 110. art. 1.

3. 1. COR. 6. 11. *But yee are waſhed, but yee are ſanctified, but yee are*

yee are iuſtified. Heere, then, (ſaye they) wee ſee that iuſtification includeth both waſhing and ſanctifying, which is by inherent righteouſneſſe.

Anſwere. Taking the word IVSTIFIE, in the large ſignification thereof, as is ſayde in the ſtate of the Queſtion, wee yeelde, that both theſe Benefites are comprehended therein. But *Bellarmine* teacheth vs, That the Fathers vnderſtand this place properlie of the Sacrament of Baptiſme, (which the worde of WASHING doeth importe.) Wherein the Apoſtle teacheth, That by the invocation of the NAME of CHRIST, and operation of the Holie GHOST, wee are therein purged, and ſanctified, (ſayeth hee.) And, therefore, rightlie doeth the Apoſtle, after the generall word of Waſhing, denotating Baptiſme, particularize and joyne both theſe Benefites of Iuſtification and Sanctification, conferred therein: but

Bel. lib. 2. de iuſtif. c. 3.

confoundeth not the one, with the other; nor maketh hee Sanctification, or inherent righteouſneſſe in vs, the cauſe of our purging, or of our juſtification before GOD.

4. IAMES 2. 24. *Yee ſee, then, howe by workes a man is juſtified, and not by fayth onelie.* Nowe, workes, (ſaye they) proceede from an inherent righteouſneſſe, in man himſelfe.

Bel. l. 4. de juſtif. c. 18. § nos igitur. Suarez. l. 8. de gra. c. 22. num. 83.

Aunſwere. Firſt: *Bellarmine*, and manie other *Romaniſtes*, whome *Suarez* mentioneth, affirme, that this Text ſpeaketh no wayes of man's firſt juſtification before GOD'S Tribunall, vnto abſolution; and whereof is the Queſtion: and ſo it maketh no wayes for the purpoſe.

Next: Beſide *Oecumenius*, *Theodoret*, and *Beda*, on his place, their owne *Aquinas* ſhoweth the true meaning thereof: who objecting to this place, that to the ROMANS, (ROM. 3. 20.) hee reconcileth them

them thus; I aunſwere, (ſayeth hee) That, to juſtifie, may bee taken two wayes; eyther for the execution, or the manifeſtation of our juſtification. And this waye, indeede, a man is juſtified by workes: that is, Hee is declared and ſhowne to bee juſt: Or, it is taken for the infuſed habite of righteouſneſſe: and this waye no man is juſtified by workes, (ſayeth hee.)

Lyke-wyſe, (ſayeth Doctour *Paes*, a *Portugall* Friar) the meaning of theſe wordes, That ABRAHAM was juſtified by workes, may bee this, (ſayeth hee) that is, That hee was declared juſt, as *Theodoret* expoundeth, and which I moſt approue.

CHAPT. VI.

Of SANCTIFICATION, And of our abilitie to keepe GOD'S Law: which the

Romanifles

Romaniſtes would proue, by theſe Textes following.

1. LVKE 1. 6. *And* Zacharie *and* Elizabeth *were both righteous before* GOD, *walking in all the Commandementes, and Ordinances of the* LORD, *without blame.*

Aunſwere. This was the olde *Pelagian* Objection, which they called *The impenetrable Buckler*, as witneſſeth S. *Ierome*, and whereunto hee replyeth thus; Firſt, they are called *Righteous*, as manie others are called *Righteous* in holie Scripture, (ſayeth hee) as *Iob*, *Iehoſaphat*, and *Ioſias*: not that they wanted all fault; but they are commended, becauſe that for the moſt part, they were vertuous. For *Zacharias* himſelfe was puniſhed with dumbneſſe, (ſayeth hee) and *Iob*, by his owne ſpeach, was rebuked, and *Iehoſaphat* and *Ioſias*, are reported to haue

Hieron. l. 1. cont. Pelag. Idem ad Teſiphontem.

to haue done thinges, which greatlie diſpleaſed the LORD: where-of the one gaue helpe to the wicked, and was rebuked by the Prophet; and the other, againſt the LORD'S Commandement, by the mouth of *Ieremie*, went out againſt *Necho*, King of *Ægypt*, and was killed.

Hieron. l. 2. contra Pelagianos f. 94. ſee alſo Iuſtin Martyr. q. 141.

Next, where it is ſayde, that *Zacharie* and *Elizabeth* walked in all the Commandementes of the LORD, without blame; that is, without ſuch groſſe wickedneſſe, which the *Grecians* call κακιαν, (ſayeth hee) but without Sinne, which they call ἁμαρτιαν, I denye that anie man can bee: for that is competent onelie to GOD, (ſayeth hee) and which in this lyfe is ſpoken onelie of the onelie Sonne of GOD (ſayeth *Auguſtine*.) It is ſo farre from trueth, then, (ſayeth the ſame Father) that becauſe of theſe wordes, wee ſhould believe that *Zacharie* and *Elizabeth* had

ſaying the ſame of theſe two. Aug. de perfect. iuſtitia. cap 17.

Aug. de peccator. meritis & remiſſ. l. 2. c. 13. Carthuſian in Luke 1. 6.

had perfect righteouſneſſe, without anie ſinne, that wee thinke, that the Apoſtle himſelfe was not perfect, according to the perfection of that Rule.

Their owne *Carthuſian* alſo, and with him their late *Stella*, expoundeth this place, That theſe were righteous; that is, (ſayeth hee) according to that meaſure which is agreeable to humane condition, heere. But that this their righteouſneſſe had no mixture of ſinne, there is none ſo righteous in this mortall fleſh (ſayeth hee.)

2. MATTH. 5. 48. *Bee yee perfect, as my Father in Heaven is perfect.* To the performance whereof, wee ſee ſome of the Sayncts haue attayned, (ſay they) as *Paull* witneſſeth, PHILIP. 3. 15.

Anſwere. To this olde *Pelagian*, and new *Popiſh* Argument, S. *Ieroome* anſwereth, thus; That in the Scriptures there are two ſortes of perfection.

perfection mentioned: the firſt, abſolute, or complete, (or, as wee ſay, *actu, & gradu*;) the ſecond, which agreeth (ſay th' hee) with our fragilitie heere, according to that of the PSALME; *There is no fleſh that ſhall bee juſtified in Thy ſight*: (which is in *Voluntate & conatu*,) as hee ſhoweth at large. And this is it (ſayeth hee) whereof the Scripture heere ſpeaketh. *Hieron. l. 1. cont. P. 1g. f. 89.*

In lyke-manner, (ſayeth *Auguſtine*) this is not to bee vnderſtood, that anie man can therefore bee without ſinne; but hee may bee called perfect, not becauſe hee hath no farther to attayne vnto, but becauſe for the moſt part hee hath attayned, or greatlie profited; therefore hee is thought worthie ſo to bee called. *Aug. de peccator meritis & remiſſ. l. 2. c. 15.*

Lyke-wyſe, (ſayeth the Ieſuit *Maldonat*) CHRIST propoundeth vnto vs here a marke to ayme at, to the which Hee knoweth that we can not attayne, that we may,

may endevoure to come as neare as wee may: and (as ſayeth their *Carthuſian*) as the exigence and poſſibilitie of this frayle lyfe admitteth.

3. MATTH. II. 30. *My yoke is eaſie, and My burden light.*

Anſwere. S. IEROME anſwereth thus to this olde *pelagian* Objection; It is certayne, (ſayeth hee) that the Preceptes of the Goſpell are light, in compariſon of the *Iewiſh* Superſtition: but that they are called light, becauſe they may bee eaſilie fulfilled, beholde the Apoſtle, and all the faythfull, (ſayeth hee) profeſſe the contrarie, that they can not performe that which they would.

Hieron. l. 2. adv. Pelag. f. 94.

Chryſoſtome alſo, and their owne *Arboreus* ſhoweth, that this is in compariſon of ſinne, which depreſſeth the ſoule, why they are called *a light yoke*; becauſe theſe Precepts call vs to an obedience, which

which is true freedome, in reſpect of the former heavie ſervitude; and is ſupported by powerfull grace, with ſweete promiſes, and a glorious expectation.

Carthuſian lyke-wyſe telleth vs, that they are ſo of their owne nature; and therefore (ſayeth *Lyra*) if anie man ſay that they are grievous, let him blame his owne infirmitie, or corruption.

MATTH. 22. 37. Wee are commanded to *loue GOD, and our Neyghbour:* which wee may and muſt doe, by His grace, if wee bee His. Now, *hee that loveth GOD, keepeth His Commaundements,* (ſayeth our SAVIOUR) and *hee that loveth his Neyghbour, fulfilleth the Law* (ſayeth the Apoſtle.) 48 *Iohn* 14. 23 *Rom.* 13. 8.

ANSWERE. *Hee that loveth GOD, keepeth His commaund*

Commaundementes, wee grant; *and hee that loveth his Neyghbour, fulfilleth the Law*, after that manner, as the fore-named *Ierome* and *Augustine* showe, and according to that measure (as their owne fore-cited *Carthusian* and *Stella* expresse,) to wit, which is agreeable to humane condition heere, and which GOD in CHRIST mercifullie accepteth of His owne children: otherwise, a man is not able fullie to keepe that Commaundements, (sayeth *Lombard*) in this mortall lyfe, but in part: not in whole, because wee loue but in part, as wee know but in part: and our perfection is onelie in the lyfe to come. And then hee obiecteth, saying, But why is a *Perfection* then commanded vnto vs heere, seeing no man hath it in this lyfe? To which hee answereth, saying, Because wee can not runne aright, if wee knowe not to what Butte wee should runne. And (as *Bernard*

In 3 dist. 2. lit. F.

nard ſayeth) that ſeeing our imperfection, and that wee can not fulfill what wee ought, wee may flee vnto mercie. *In vigil. natal. Dom. ſerm. 2.*

1. IOHN 3. 9. *Who-ſo-ever is borne of GOD, committeth not Sinne.* Therefore ſuch a one may keepe GOD'S Law, ſeeing the committing of ſinne, is the onhe tranſgreſſing of the Law. 5

Anſwere. AVGVSTINE anſwereth heerevnto, ſaying, It is one thing, not to commit ſinne, and another thing, not to haue ſinne: for hee is ſayde, not to commit ſinne, (ſayeth hee) in whome ſinne reygneth not. Hee committeth not ſinne, then; that is, hee obeyeth not rhe concupiſcence there-of. *Aug. in Gal. 5.*

Bernard alſo ſayeth, Hee ſinneth not; that is, (ſayeth hee) hee perſevereth not in ſinne, becauſe that Heavenlie Birth, which can not fayle, conſerveth him ſo, that hee can not periſh. *Bern. Serm. 1. de ſeptuageſima.*

Cardinall

Cardinall *Cajetane* alſo ſayeth, That this ſignifieth to vs, that a member of CHRIST, as one is a member of CHRIST, ſinneth not: or as *Bellarmine* ſayeth, As hee is a childe of GOD, and is partlie ſpirit, hee ſinneth not: but in reſpect hee is partlie fleſh alſo, and the ſonne of *Adam*, becauſe of his infirmitie, as yet not whollie abrogated, hee ſometymes falleth. And ſo lyke-wyſe ſayeth SALMERON alſo on this Text.

Bel. de amiſ. gra. et ſtatu pecc. l. 1. c. 6.

CHAPT. VII.

Of Glorification.

And whether good works doe merite the ſame, as the *Romaniſtes* affirme, adducing for them theſe places following.

MATTH.

MATTH. 5. 12. *Rejoyce and bee glad, for great is your reward in Heaven.*

Answere. Wee denye not, but that to GOD'S ſervants, who eyther ſuffer for righteouſneſſe, (whereof our SAVIOVR ſpeaketh) or doe good workes, a reward is promiſed: but the queſtion is, from whence they haue this reward? to wit, whether from GOD'S juſtice due vnto them for the condignitie of their workes or ſufferinges, as the *Romaniſtes* holde, and which this Text never will proue? or from His owne mercie, as a recompence freelie beſtowed out of His gracious bountie onelie, as the Scripture clearlie doeth everie where proclayme? † Which recompence in holie writ is therefore called a rewarde, with this adjection, * *of inheritance*, to ſhowe that it commeth to vs rather, as from a mercifull Father, who freelie hath

1. *See Rivet 2. v. p. 505.*

† *Hoſea 10. 12 Pſal. 62. 12 Rom. 6. 23.* * *Coloſ. 3. 24.*

hath adopted vs thereto, than from an addebted Maſter, from whom wee may juſtlie craue the ſame, as the merite of our Service. And this diſtinction of a reward by Grace, and of debt, the Apoſtle clearlie ſetteth downe, ROM. 4. 4.

Aug. præfat. in enarrationem Pſalmi 31 Ferus in Matth 20. et Rom. 3. 6.

Thetefore, ſayeth *Auguſtine*, What meaneth this then, that our reward is called GRACE? But if it bee GRACE, it is freelie given, and what is freelie given, is without deſerving.

In lyke-manner, (ſayeth their owne *Ferus*,) if at anie tyme thou heare that a *Reward* is promiſed, knowe, that it not due vnto thee for anie other cauſe, than the promiſe of GOD, Hee hath freelie promiſed, and freelie giveth it: Therefore, if thou wouldeſt keepe the loue and favour of GOD, (ſayeth hee) make no mention at all of anie merites of thine: for indeede farre more juſtlie than PAVLI to PHILEMON, *verſo* 19. may the LORD ſay to anie of vs,

of vs, *Thou owest thy ſelfe to mee.*

ROM. 2. 6. *Who ſhall render to everie one according to his workes.* Heere (ſaye they) the reward hath relation to the works: theerfore they merite. 2.

Anſwere. I will onelie ſatisfie them with the cleare wordes of one of their greateſt Popes, *Gregorie* the Great, who ſayeth, If this felicitie of the Saynctes, bee Mercie, and not acquired by merites, where is that which is written, *Who ſhall render to everie one according to his workes?* If it bee rendred then according to workes, how ſhall it bee eſteemed Mercie? But (ſayeth hee) it is one thing to render according to ones workes, and another thing to render for the workes themſelues: for in that it is ſayde, according to his workes, the *qualitie* of the workes is vnderſtood, that whoſe *Greg. in Pſal. 7 pœnit. in verba fac auũ. tam, &c.*

whoſe workes are ſeene to bee good, his reward ſhall bee alſo Glorious: (as whoſe workes are evill, his reward ſhall bee contrarie.) But as to that eternall Lyfe which wee haue of GOD, and with GOD, no labour can bee *equalled*, (ſayeth hee) no workes can bee compared.

Ferus in c. Rom. 6.

Therefore, (ſayeth their late *Ferus*,) looke that heere thou liſt not vp thy creſt, and extoll thy workes more than thou ought, and begin to tell of thy Merites, (as Hypocrites doe) as if they would make GOD a debter to thee for thy workes, ſeeing it is certayne that our workes are defectiue, both in number, weyght, and meaſure; and if they were weyghed in the LORD'S Ballance, would bee found too light. All therefore that this word (ACCORDING,) doeth import in relation to good workes, is, that their doing is a requiſite condition, without anie ſort of meriting, in which

which ſenſe *Bellarmine* himſelfe clearlie acknowledgeth, that the word (ACCORDING) may bee taken, *Lib. 1. de juſtif. Cap. 21. §. Si loquitur.*

2. THESS. 1. 5. *That yee may bee counted worthie of the Kingdome of GOD.* There is (ſaye they) expreſſe mention of the merite of condignitie, as alſo *Revel.* 3. 4. 3.

Anſwere. Firſt, (ſayeth Cardinall *Cajetane*) the Apoſtle ſayeth not, *That yee may bee worthie,* (for the ſufferinges of this tyme, are not worthie of that Kingdome) but *that yee may bee eſteemed*, or accounted, *worthie.* Therefore ſayeth *Auguſtine*, What-ſo-ever GOD hath promiſed, Hee hath promiſed to them that were vnworthie, that it might not bee promiſed as wages for workes; but beeing GRACE, it might according to its name, bee graciouſlie and freelie given or beſtowed. *In 2. Theſſ. 1.* *Aug. in pſal. 83. et 109.*

Next, They ought to diſtinguiſh betweene the worthineſſe of the perſon, where-of both the places ſpeake, and betweene the dignitie of the workes, where-of there is no mention, and is our onelie Queſtion. Now the dignitie of the perſons, proceedeth not from the dignitie of their workes, but from GOD'S meere favour, where-by Hee hath graciouſlie, without anie merite of theirs, accepted them in CHRIST, as ſonnes, as wee ſee, IOHN 12. And this diſtinction *Bellarmine* himſelfe ſetteth downe, *Libr. 5. de juſtif. Cap. 17. §. reſpondens.*

4. MATTH. 20. 8. *Call the labourers, and giue them their hyre.* Heere (ſay they) eternall lyfe is called AN HYRE, which is due to the worker, for the workes ſake.

Aunſwere. Firſt, Parabolicall *Argumentes* conclude nothing in doctrines of fayth, as hath beene formerlie

formerlie acknowledged by our Adverſaries themſelues. For ſo ſayeth *Fenerdantius*, In Parables the rule of Trueth is not to bee found, but in plaine Scriptures. *In Iren. Libr. 2. Cap. 46.*

Next, Cardinall *Cajetane* ſhoweth, that CHRIST'S ſcope is onelie to ſhowe, that GOD calleth ſome at the laſt houre; that none may deſpare of a ſinners converſion, ſo long as this lyfe endureth, and the meanes of grace: and this which is promiſed by GOD, as a juſt hyre, is aboue the condignitie of our workes, (ſayeth hee:) for the verie ſufferinges of this tyme, are not worthie of that Glorie to come. Yea, the felicitie of the Saynctes, (ſayeth *Gregorie*) is meere mercie, and not acquired by merites. *Greg. in Pſal. 7 pœnit.*

2. TIM. 4. 8. *Henceforth is layde vp for mee a crowne of Righteouſneſſe, which the LORD the juſt judge ſhall*

giue mee at that day. Heere (ſay they) a crowne to bee given for Righteouſneſſe, by GOD, as a *juſt Iudge*, rewarding PAVL's merites.

Aunſwere. Wee grant, that in reſpect GOD hath tyed Himſelfe by His Promiſe, to rewarde the godlie lyfe of His own Choſen with Glorie, that in this ſenſe, it proveth in a ſort to bee an Act of Iuſtice, and therefor the Apoſtle attributeth it to Iuſtice, tho originallie it come from meere mercie: even as in forgiving our ſinnes, (which in it ſelfe all men know to bee an Act of Mercie,) hee is ſayde to bee faythfull and juſt; to wit, in regard of the faythfull performance of His gracious promiſe, made to all true penitents ſo to doe. Therefore (ſayeth *Sedulius*,) it is called the juſtice of GOD, which is ſeene to bee Mercie, becauſe it hath its Originall from His Promiſe: and when this promiſe of GOD is performed,

Iames 1. 12.

1 *Iohn* 1. 9.

Sedulius in Rom. 3.

formed, it is called IVSTICE. So lykewyſe (ſayth *Bernard*) there is a crowne of Righteouſneſſe which PAVLL expected; but of the Righteouſneſſe of GOD, not his owne. For it is juſt, that GOD ſhould pay that which Hee oweth; and hee oweth what hee promiſed, (ſayeth hee.) And thus did all the Auncients with a full conſent teach) (ſayeth their owne *Caſſander*) that the hope both of pardon, and of eternall lyfe, was onelie to bee placed in the *onelie* mercie of GOD, and merite of CHRIST. *Bern. l. de gra. et Libr. arb.* *Caſſand. conſult. art. 6.*

MATTH. 25. 34. *Come yee bleſſed of My Father, for when I was hungrie yee gaue mee meate*, &c. Heere (ſaye they) the worde (*for*) ſhoweth that their workes was the cauſe that merited their Salvation, as the workes of the wicked are the cauſe that meriteth their damnation. 6.

Anſwere. Firſt, the word (*for*)

ſignifieth not ever the cauſe of a thing, but the evidence there-of, as where it is ſayd in the evening, *To morrow it will bee fayre Weather, for the Skie is red*, MATTH. 16. 2, The redneſſe of the Skye, beeing an evidence that it will bee ſo, but not the cauſe of beeing ſo: but ſuppone, that it import a Caſualitie, yet the ſame is Morall onelie and Inſtrumentall, beeing the meanes appoynted by GOD, wherevnto of His free mercie in CHRIST, Hee hath promiſed a reward: but from a word of Caſualitie in the generall, to inferre a meritorious Caſualitie and Efficiencie in particular, the Argument holdeth not.

7. 2. COR. 4. 17. *Our light afflictions, which are for a moment, cauſeth our workes to vs a farre more exceeding and eternall weyght of Glorie.* Heere (ſay they) the Saynets ſufferings are expreſslie called cauſes of their glorie.

Anſw

Answere. To this the solution of the former ARGVMENT giveth satisfaction, as also the inequalitie of these afflictions, compared with the farre more exceeding and eternall weyght of glorie, agreeing with that ROM. 8. 18. overthroweth clearlie the merite of condignitie.

Both with the wicked, then, and the Godlie, Hee is to deale, according to the qualitie of their works, good or evill; but not with His owne Elect, for the merite of their workes, as with the wicked: Therefore Hee is brought in, saying to the godlie, *Inherite the kingdome prepared for you, before the foundation of the World*: verse 24: And therefore not obtained by the merite of their workes. Whereby wee may see the dissimilitude, betweene the workes of the godlie and the wicked: that the one (as *Bernard* sayeth) is the way to Glorie, not the cause of it: but the other, (to wit, the workes

of the wicked) are both the way to punishment, and the meritorious cause of it. Neyther is this vnaccustomeable in Scripture, to oppose or compare things in some respects, which holdeth not in all, as the wicked are rewarded according to their workes which they doe of themselues: and ye no *Romanist* will say, that even so the godlie are rewarded, according to their workes, which they in lyke manner doe of themselues, but which flow from grace: and one evill worke is sufficient to condemne, but not so is one good worke sufficient to saue.

8. Last of all, *they say*, that CHRIST hath merited this to vs, that wee our selues might merite eternall lyfe, *and* that our workes are meritorious, in so farre as they are dipped, or dyed in His blood, wherefrae they receaue that efficacie of

cie of meriting, and ſo our meriting doeth nowayes derogate from CHRIST.

Anſwere. This is to make CHRIST, the generall and remote cauſe onelie, but our ſelues and our workes to bee the nearer cauſe, which properlie and immediatelie produceth the effect of our ſalvation. Whereas to merite the ſame, is a perſonall action of the Sonne of GOD, our head onelie, and incommunicable to His members: in reſpect that the nature of meriting, conſiſteth in the infinite vertue of the perſon who doeth merite, and which muſt bee correſpondent to that infinite weyght of glorie which is merited. There-fore ſeeing no ſimple creature can bee capable of that infinite vertue, it followeth, that CHRIST *onelie* is the ſole, immediate and neare cauſe of meriting glorie vnto vs, who fullie hath ſatiſfied, and merited vnto

vs, what-ſo-ever is neceſſarie vnto our Salvation.

Whence lyke-wyſe it ſhould followe, (according to *Romiſh* doctrine) that our ſalvation ought rather to be aſcrybed to vs & our merites, than to CHRIST'S: becauſe the effect is aſcrybed to the neareſt and immediate cauſe, rather than to the generall and remote: which abſurde were impious.

Gal. 2. 21. Lyke-wyſe the Apoſtle ſhould haue ſayde in vayne, If righteouſneſſe were by the Law, then CHRIST died in vayne: becauſe according to the doctrine of *Romaniſtes*, it might bee anſwered, that CHRIST died for this verie ende, that righteouſneſſe might bee by the Lawe: that is, that by our workes, wee may merite eternall lyfe; and which vertue of meriting, Hee hath acquired vnto vs by His death: but indeede the Apoſtles were ignorant, of anie ſuch fruit of CHRIST death at all.

and

and therefore did teach, that CHRIST'S blood doeth waſh vs from our ſinnes, and make our garments white which are dipped therein: but never that our works were dipped therein, to take on ſuch a colour as merite. *Blood* *Iſai 1. 18. Revel 7. 14*

CHAPT. VIII.

Of Purgatorie,

Which the *Romaniſtes* ſeeke to eſtabliſh, by theſe Argumentes following.

PSAL. 66. 12. *Wee went thorow fire and water.* Whereby is meant (ſay they) ſuffering in *Purgatorie.* 1.

Anſwere. Firſt, *Bellarmine* himſelfe graunteth, that all ſuch places which for this purpoſe are adduced out of the Olde Teſtament, probablie onelie or conjecturallie *Bel. li. 1. de Purg. c. 3. 5. ad ſep timū*

ctarallie inferre, but doeth not neceſſarilie or demonſtratiuelie inforce anie ſuch thing, firmlie to bee believed..

Next, beſide this generall ANSWERE to all, particularlie to anſwere to this place, which if it were literallie taken, would inferre not onelie a fire, but a watrie *Purgatorie*: as the Heathen Poët ſayeth, *eluitur ſcelus, aut exuritur igne*. AVGVSTINE telleth vs, (and with him *Hilarie*) that heere-by are meant the troubles and tryalls, where-with this lyfe abound (ſayeth hee,) and therefore the living ſpeake heere of their experience of them, which in lyke-manner they could not doe of the fire of *Purgatorie*.

Eſtius in 1. Cor. 15. p. 269.

Their owne *Ianſenius* alſo, *Emmanuell Sa*, and late *Eſtius*, expone this Text, lyke-wyſe of the tribulations of this lyfe; and the *Rhemiſtes* expone this of temptations, ſaying, through GOD'S aſſiſtance, His Servauntes paſſe through

through and over-come all temptations.

ISAI 4. 4. *When the LORD ſhall haue waſhed away the filth of the daughters of* Sion, *and ſhall haue purged the blood of* IERVSALEM *from the midſt there-of, by the ſpirit of judgement and burning*: That is, (ſay they) by the fire of *Purgatorie*. 2.

Anſwere. S. *Ierome* (and with him Cardinall *Tolet*) expone this ſpirit of burning, to bee the ſame which the Baptiſt called, the baptizing with fire: Now what is there-by meant, let *Maldonat* firſt declare, who ſayeth, there is no doubt, but by fire the holie Ghoſt is meant: for the conjunction (and) in this place is not conjunctiue, (ſayeth hee) but explicatorie. After the lyke-manner doeth *Eſtius* expone, and *Ianſenius* proueth the ſame ſtronglie, *Cor.* 15. 29. *pag.* 490. *Ianſenius concord. c.* 23; in his *Tolet in Luke* 3. *Maldonat in Math.* 3. *Eſtius in* 1.

in his Concordance of the Goſpell.

3. MALACHI 3. 2. *But who may abyde the day of His comming? And who ſhall ſtand vp when Hee appeareth? For Hee is lyke a refiners fire, and Fullers ſope: and Hee ſhall ſit as a refiner of Silver, and purifie the ſonnes of* LEVI. Which purifying (ſay they) is in the fire of *Purgatorie*.

Ruffin. in expoſ. ſymboli. *Theod in Mal. 3.* *Anſwere.* RVFFINVS (and with him *Theodoret*) telleth vs, that this is meant of CHRIST'S ſecond comming to Iudgement, ſaying, *This was fore-tolde by the Prophets*: therefore ſayth *Malachi*, *Beholde, the Almightie commeth, and who may abyde the day of His comming?* &c.

Eſſius in 1. Cor. 3. 15. pag. 271. Tolet in Luke 3. Lykewyſe ſayth their late *Eſſius*, (and with him Cardinall *Tolet*,)

This-

This is to bee meant of that generall conflagration, at the generall day of Iudgement, whereof MALACHI ſpeaketh: and of this purging by fire, at the day of that great Iudgement, doe theſe Fathers vnderſtand that place, (ſayth hee) to wit, *Ierome*, in his Commentarie, *Ambroſe*, on PSAL. 36. *Auguſtine de ciuit. Dei, Lib.* 20. *Cap.* 25. and *Origen, hom.* 6. on EXODVS.

ZECHARIAH 9. 11. *By the blood of thy Covenant, I haue ſent out thy priſoners out of the pit, where-in is no water.* That is, (ſay they) out of *Purgatorie.* 4.

Anſwere. Heere-of no better expoſition can bee, than this, (ſayeth *Auguſtine*) that there-by is vnderſtood, the drye and barren deepneſſe of man's miſerie, where the waters of Righteouſneſſe abound not, but where there is the puddle of Iniquitie, *Aug. l.* 18. *de ciuit. Dei. c.* 35.

Theodoret lyke-wyſe, (and with him

him the interlinare Gloſſe,) exponeth this to bee the deepe pit of man's miſerie, wherein all mankynde laye as priſoners, as the Prophet ſpeaketh, till Chriſt redemed them therefrae, ſaying, Iſai 61. 2. When men were bound in this pit, our LORD IESVS CHRIST looſed them, and brought them foorth, when by His precious Blood Hee delyvered them, (ſayth hee) and giue them the new Covenant. Agayne the *Romaniſtes* confeſſe, that the Prophet ſpeaketh heere of a place where there is no comfort, but in *Purgatorie* there is incredible comfort (ſayth *Bellarmine*,) therefore of *Purgatorie*, the Prophet ſpeaketh not heere. The *Rhemiſtes* alſo ſay on this place, that S. *Ierome*, S. *Cyrill*, and other Fathers, vnderſtand this lake to bee *Limbus patrum*, which is now emptied long agoe, and wherein there was no torment of fire at all.

Bel. l. 2. de Purg. c. 4. §. tertio quia.

Other places, as 2 MACHAB. 12. and

and TOBIT 4. becauſe they are *Apocrypha*, nor make they any mention of *Purgatorie*. Therefore (as Cardinall *Cajetane* granteth out of S. *Ierome*,) they are not a rule to confirme matters of fayth. *Cajet. in fine comment. hiſtor. vet. teſt.*

Places out of the New Teſtament, adduced for *Purgatorie*, are theſe.

MATTH. 12. 32. *Hee who ſhall ſpeake agaynſt the holie Ghoſt, it ſhall not bee forgiven him, neyther in this world, nor in the world to come.* Where wee ſee (ſaye they) that ſome ſinnes are forgiven in the world to come after this lyfe, which muſt bee onlie in *Purgatorie*. 1.

Anſwere. Firſt, *Bellarmine*, (and with him the Ieſuit *Salmeron*) granteth, that this doeth nowayes follow, according to the rules of reaſoning, if the ſinne agaynſt the holie *Bel. l. 1. de Purg. c. 4. §. reſpõdeo*

holie Ghoſt bee not remitted, neyther in this Worlde, nor that which is to come. ERGO, Some other ſinnes are remitted in the World to come. Wee graunt that this followeth not (ſayeth hee) according to the rules of reaſoning.

non ſequi. Salmeron tom. 8 tract. 16.

Next, *Marke* is a cleare interpreter of *Matthew's* wordes, (as witneſſeth their *Valentia*) but ſo it is, that *Marke* expreſſeth the meaning of *Matthew's* wordes to bee this, That the ſinne agaynſt the holie Ghoſt, ſhall never bee forgiven at all. To which expoſition two *Romaniſtes*, *Carthuſian* and *Arboreus*, both of them doe ſubſcrybe.

Valen. l. de inſolub. vinc. matrim. c. 3. Mark 3, 29.

Laſt, becauſe in *Purgatorie* there is no remiſſion of ſinne, proceeding from Mercie, but punition for ſinne, proceeding from juſtice; and that theſe two are oppoſite, as wee ſee EXOD. 20.5. viſiting ſinnes, and ſhowing mercie are: therefore juſtly we may retort this

this place agaynst them, and proue thereby, that there is no *Purgatorie*.

In *Purgatorie* there is a punition for sinnes. But where a punition of sinnes is after this lyfe, there is not a remission for sinnes, (for these two are opposite:) therefore in *Purgatorie* there is no remission.

MATTH. 5. 26. *Verilie, thou shalt not come foorth thence, till thou pay the vttermost farthing.* That is, out of *Purgatorie*, (say they) till thou hast satisfied for thy least or veniall sinnes, and suffered temporall punishment for others. 2.

Answere. Their owne *Iansenius* declareth, (and with him *Chrysostome*, *Theophylact*, *Ferus*, and *Emmanuell Sa*,) that this place is literallie to bee vnderstood, CHRIST therein onelie perswading to concord. And therefore out of this place, there is none (sayeth hee) that can rightlie vrge the proving of *Purgatorie*: wherefore

Iansenius, cōcord c. 40. p. 180

Stap. anti-dot. in Math 5.

wherefore alſo (ſayeth *Stapleton*) there are few now that ſo expone the ſame.

But giving it were allegoricallie to bee exponed, yet it nowayes maketh for *Purgatorie*: for *Auguſtine* exponeth this priſon to bee the Hell of the damned, (as *Bellarmine* ſhoweth) the payment eternall puniſhment, and *donec*, or till, to ſignifie that hee ſhall never come foorth who entereth in that priſon. Therefore alſo (ſayth *Theophylact*,) If wee muſt abide ſo long in that priſon, till wee pay the vttermoſt farthing, that will never bee.

Bel. l. 1. de Purg. c. 7.

Therefore alſo ſayeth their own *Carthuſian*, (and with him *Lyra*, *Stella*, *Maldonat*, and *Lanſenius*) till thou pay, *&c.* that is, thou ſhalt never bee redeemed, for in Hell (ſayeth hee) there is no ſatisfaction.

3. 1. COR. 3. 15. *If anie mans worke burne, hee ſhall ſuffer*

ſuffer loſſe, but hee himſelfe ſhall bee ſaved: yet ſo, as by fire. Whereby (ſay they) *Purgatorie* is meant.

Anſwere. Some thinketh (ſayth their late *Eſtius*) that the Apoſtle taketh not the worde (*fire*) throughout the whole Text, in one ſignification, —— but this appeareth not without cauſe to bee abſurde, that the Apoſtle in one Text of ſo few wordes, ſo diverſlie ſhould take the word (*fire*) neyther can anie man eaſilie perſwade himſelfe, (ſayeth hee) that in the third place, the fire of purging of ſoules is meant: if in the firſt and ſecond places, another fire bee vnderſtood.

It muſt bee then the fire of that generall and laſt conflagration, that is heere ſpoken of, (ſayeth *Eſtius*) as the inſtrument of that Iudgement, as *Baſill*, *Helarie*, *Ambroſe*, (and manie moe whom hee there rehearſeth) doeth vnderſtand.

And

And (*hee ſhall bee ſaved, yet as by fire*) that is, as is ſpoken, 1. PET. 4. 18. the righteous ſhall ſcarce bee ſaved, (ſayeth *Eſtius*) Even as a Merchand in a Sea tempeſt, eſcapeth himſelfe hardlie, and with the loſſe of his goods.

And if it bee asked, when hee ſhall bee ſo ſaved? I anſwere, (ſayeth *Eſtius*) that this ſhall bee in the day of the LORD: that is, of the laſt generall Iudgement, whereof mention is made, c. 5. 5.

And thereafter having proponed this Queſtion, How *Purgatorie* of ſoules then after this lyfe, can bee proven by this place, hee anſwereth, ſaying, If the fire ſhall prooue or trye everie man's worke, and that this tryall or examination, is to bee onelie in the day of the LORD, or at the generall iudgement; and that vnto that day, this which is ſayde, (*and hee himſelfe ſhall bee ſaved, yet as by fire,*) is to bee referred, not onelie doeth it appeare

peare (ſayeth hee) that the *Purgatorie* of ſoules, preſentlie after the death of the bodie, is not eſtabliſhed by this place of the Apoſtle: but on the contrarie, by this place it is quyte overthrowne, ſeeing all is referred to the laſt Iudgement.

1. COR. 15. 29. *What ſhall they doe who are baptized for the dead, if the dead riſe not?* Where by baptizing is meant, afflicting of themſelues, by Prayer and Faſting for the dead, (ſaye they) that they may bee delyvered out of *Purgatorie*. 4.

Anſwere. Firſt, this can not bee applyed (ſayeth *Eſtius*) to voluntarie afflictions, as Prayers, Almes, and Faſting, vndertaken for the helpe of the dead: which if *Paull* had vnderſtood, hee had not ſayde, who are baptized, as it were by others, but who baptizeth themſelues for the dead, as according to Scripture they are ſayde

ſayde to afflict themſelues, who vndergoe voluntarie Faſtinges, and the lyke, LEVIT. 23. and 16.

The expoſition, then, which their owne *Eſtius* ſayeth, is worthilie to bee preferred before all others, and which *Epiphanius* receaved from them who was before him as approved; is this, (ſayth hee) to wit, that theſe are ſayde to bee baptized for the dead, who having no hope of longer lyfe heere, (but eſteemed as deaſ men) did craue and receaue baptiſme, reallie heereby declaring, that they were baptized for the dead, that is, for this ende, that Baptiſme might bee profitable vnto them at that tyme, when they departed this lyfe; and were to enter into the eſtate of mankynde after death: as if the Apoſtle had ſayde, if there bee no reſurrection of the bodie at all, what fruit can they reape who are Baptized, beeing now about to die? and for this cauſe profeſſeth they are baptized,

Epiphanius her. 28.

baptized, in reſpect of that future eſtate that is after this lyfe; and this ſenſe is moſt cleare and ſimple (ſayeth *Eſtius*,) and moſt fit to proue what the Apoſtle intendeth; which other Learned Men alſo, moſt gladlie approue.

The Ieſuit alſo, *à Lapide*, after the reheatſall of fiue other Expoſitions, hee counteth this onelie the beſt, which *Chryſoſtome* giveth, (ſayeth hee) to wit, as if *Paull* would ſay, wherefore doe all the faythfull receaue Baptiſme, for the hope of the reſurrection from the dead, or in reſpect of the eſtate of the dead, that in that eſtate after death, it may bee well with them, if the dead riſe not? for certainlie they ſhould doe this in vayne otherwyſe, which is not credible. And this Expoſition (ſayeth *à Lapide*,) of all others ſeemeth to bee moſt ſimple and playne.

MATTH. 5. 22. *But I ſay vnto you, who-ſo-ever is angrie with* 5.

his brother without a cauſe, is in danger of judgement, and whoſo-ever ſhall ſay to his brother, Racha, *ſhall bee in daunger of the Councell: but who-ſo-ever ſhall ſay,* Thou *foole, ſhall bee in daunger of Hells fire.* Heere (ſaye they) are three ſortes of ſinnes, and three ſortes of puniſhmentes, whereof the laſt onelie, for greateſt offences, is Hell fire, but a leſſer puniſhment for leſſer ſinnes, and this is in *Purgatorie.*

Aquinas in catena

Anſwere. Firſt, there are not ſet downe heere, three ſortes of ſinnes and of puniſhmentes, but three degrees of one, and the ſelfe ſame ſinne; to wit, Murther, and three degrees of one, and the ſelfe ſame ſort of puniſhment, to wit, Eternall, our SAVIOVR'S ſcope being (as their owne *Aquinas* ſhoweth) becauſe they did not vnderſtand Murther to bee committed, but when a man was killed,

killed: there-fore our LORD (ſayeth hee,) did manifeſt that all ſinfull motion agaynſt a man's brother to hurt him, was to bee alſo eſteemed, a kynde of Murther.

Lykewyſe that this puniſhment, whereof our SAVIOVR ſpeaketh, is not a temporall puniſhment in *Purgatorie*, for the firſt two degrees of ſinne that are mentioned, and an eternall in Hells fire, for the laſt onelie, wee haue firſt the Text it ſelfe to convince them, which ſayeth, VERSE 21. *Who-ſo-ever ſhall kill, ſhall bee guiltie of judgement:* which word is vſed alſo in the verie next VERSE, where it is ſayde, *Who-ſo-ever is angrie at his brother without a cauſe, ſhall bee guiltie of judgement.* Therefore if by judgement, (as the Ieſuit *Salmeron* ſhoweth) eternall puniſhment for the Act of Homicide, bee vnderſtood in the firſt place, then by judgement in lyke

Salmeron tom. 5 tract.

 24.

manner, eternall punishment for vnjust anger, which is the murther of the heart, must bee vnderstood in the second place, and which beeing an inward motion onelie, vnbroken out as yet in word nor deede, could not bee taken holde on, by anie humane Iudicatorie.

Next, the evidence of the Text, Antiquitie concurreth, therefore (sayeth *Isidorus Pelusiota*) Hee will not onlie haue vs to abstaine from Slaughter, but also from Anger: and vnto those who will not obey, Hee hath threatned *vnquencheable fire*.

Isidorus l. 4. Epist. 204.

In lyke-manner, (sayeth their owne *Maldonat*) all these three degrees of punishment, signifieth that the punishment of Hell fire, is appoynted for everie mortall sinne: there-fore it is lyke (sayeth their owne *Barradas*) that CHRIST speaketh heere of anger, as a mortall sinne, which the punishment thereof proveth.

CHAPT.

CHAPT. IX.

Of the Sacramentes,

SECT. I.

Of their number, and abſolute neceſſitie of Baptiſme.

HEERE-IN (ſayeth their owne *Caſſander*) there is no controverſie that there are but two ſpeciall Sacramentes of our ſalvation, wherein our ſalvation principallie conſiſteth, and is comprehended, as ſpeaketh *Robertus Tuitienſis*, and *Hugo de Sancto Victore*, to wit, BAPTISME, and the Sacrament of the Bodie and Blood of CHRIST: therefore ſeeing they acknowledge theſe two onelie, as Sacramentes properlie ſo called and neceſſarie, let vs firſt come to their Argumentes, where-by they would

Caſſand. conſult. art. 13

eſtabliſh an abſolute neceſſitie of Baptiſme.

1. IOHN 3. 5. *Except a man bee borne a newe of water, and of the Spirit, hee cannot enter into the Kingdome of GOD.* That is, (ſay they) except hee bee Baptized.

Aunſwere. Their owne *Ferus*, exponeth this water not to bee that Elementarie water vſed in Baptiſme, but Metaphoricallie thereby to bee vnderſtood, the purging vertue (ſayeth hee) and efficacie of the ſpirit of regeneration: which *Auguſtine* therefore calleth, the inviſible water of the Spirit, even as it is ſayde elſewhere, *Hee ſhall baptize you with the holie Ghoſt, and with fire.*

Aug. Tract. 6. in Iohan.

But vnderſtanding it of Baptiſme literallie, (as they would haue it) it is to bee meant (ſayth *Lombard*) of theſe who may, but contemneth

contemneth to bee baptized. And this is to bee vnderſtood (ſayeth *Carthuſian*,) if the occaſion ſerue to receaue the Sacrament of Baptiſme; otherewyſe, the Baptiſme of the Spirit ſufficeth: elſe the believing Thiefe on the Croſſe, ſhould bee excluded out of Paradiſe, and manie in the Primitiue Church called *Catechumeni*, who died in the fayth before they were baptized; yea, ſome who ſuffered Martyrdome, ſhould bee excluded lyke-wyſe.

Wherefore, (worthilie ſayeth *Bernard*) that CHRIST when hee ſayde, *Hee who believeth, and is baptized, ſhall bee ſaved*; warilie and watchfullie, hee ſayeth not, but hee that is not baptized, ſhall bee condemned: but onelie, hee that believeth not, ſhall bee condemned. *Bernard Epiſt. 77.*

Therefore their owne *Caſſander* alſo concludeth, ſaying, That it is both agreeable to the judgement of the primitiue Church, and to *Caſſand. conſult. art. 94.*

See al ſo Bonavēt in 1.4. Lombard. diſt. 4 q. 2.

holie Scriptures, that Infantes dying without Baptiſme, may bee and are ſaved: for if they can not get Baptiſme (ſayeth hee) being prevented by death, as the fayth of the Church, and of theſe who offer them to Baptiſme is reputed, as their owne fayth; ſo the will and deſire of the Church, and ſpeciallie of the Parentes, to haue had them baptized, is accepted for Baptiſme, by that mercifull Father who accepteth the will for the deede, and tyeth none to what is impoſſible, or His owne grace ſimplie to the externall Sacrament.

SECT. II.

Of Tranſubſtantiation,

which the *Romaniſts* would eſtabliſh, by theſe places following.

MATTH.

MATTH. 26. 27. *Take yee, eate yee, this is my Bodie.* Heere (ſay they) a cleare Text for Tranſubſtantiation. 1.

Aunſwere. Cardinall *Cajetane* affirmeth, (as witneſſeth *Suarez*) that theſe wordes of CHRIST, are not able of themſelues to proue Tranſubſtantiation: but that they may bee taken in a Metaphoricall ſenſe, as is evident (ſayeth hee) in that example, *And the Rocke was CHRIST.* *Caje-tane 3 q. 78 art. 1. Suarez, tom. 3 diſp. 46.*

Yea, how CHRIST'S bodie is in the Sacrament, whether by Tranſubſtantiation, or without anie ſuch converſion, (ſayth their owne *Biell*) is not found expreſſed in the Canon of the BIBLE, which made their owne Biſhop of *Rocheſter*, alſo ingeniouſlie to acknowledge, that it could not bee proved by any Scripture at all. *Biel in can Miſſæ lect. 40. Ruffin cont. captivit. Babylon. num. 8. et 9.*

In 4. sent. q. 6. art, 1.

More-over (ſayeth Cardinall *de Aliaco*) that manner which ſuppoſeth the ſubſtance of Bread, to remaine ſtill is poſſible, neyther (ſayeth hee) is it contrarie to reaſon, nor to the Authoritie of the BIBLE, yea, more, it is more eaſie and reaſonable to vnderſtand.

Bel. de Euch. l. 3. c. 23.

Cardinall *Bellarmine* lyke-wyſe, who bringeth this as the onelie Text, thereby to proue Tranſubſtantiation, yet by the force of Trueth is made to ſay, It is not altogether improbable, that there is no expreſſe place of Scripture, which without the Churches determination, can evidentlie inforce a man to admit of Tranſubſtantiation, as *Scotus* affirmed: for albeit the Scriptures ſeeme to vs, (ſayeth hee) that they may compell anie, but a refractarie man, to believe the ſame: yet it may bee juſtlie doubted, whether the Text bee cleare anough to inforce it, ſeeing the moſt ſharpe witted

and

and Learned Men, ſuch as *Scotus* was, haue thought the contrarie (ſayeth hee.)

Having now heard themſelues, if wee hearken next to the true expoſition of the Auncients, which they giue thereon, *Auguſtine* telleth vs, that the LORD doubted not to ſay, *This is my bodie*, when Hee gaue the Signe of His bodie (ſayth hee.) *Tertullian* alſo ſayeth, *This is my bodie*, that is, the FIGVRE of my bodie. *Euſebius* in lyke-manner ſayth, That CHRIST ordayned His Diſciples to vſe bread, for the Symbole of His bodie (ſayeth hee.)

Aug. cont. Adimant. c. 12. Tertul. cont. Marcion. l. 4. c. 40. Euſebius, Libr. 8. demonſtrat. Evang. Cap. 1. in fine.

Theodoret lyke-wyſe affirmeth, That our SAVIOVR honoured the viſible ſignes, with the name of His Bodie and Blood, not changing their nature (ſayeth hee,) but adding Grace to Nature.

Theod. dial. 1 Immutabili.

Whereforo

Where-fore alſo ſayeth their Gloſſe vpon the Canon Law, The heavenlie Sacrament which truelie repreſenteth CHRIST'S fleſh, is called the Bodie of CHRIST, but improperlie.

Gratiam Can. 62. Hoc eſt &c. Diſt. 2. de conſecrationo.

SECT. III.

Of halfe Communion, or With-holding the Cuppe from the people: which the *Romaniſtes* would outface as lawfull, by theſe places following.

1. LUKE 24. 30. *And it came to paſſe, as Hee ſate at meat with them, Hee tooke bread, and bleſſed it, and brake, and gaue to them.* Heere then (ſay they) Communicating vnder one kynde, warranded by the example of CHRIST.

Anſwere

Answere. Pope *Gregorie* on this place (and with him *Eusebius Emissenus*, and *Beda*,) showeth, that this was for ordinarie refection. Lyke-wyse (sayeth their owne *Carthusian*, and with him *Lyra*) *Hee tooke bread, and blessed it*, but did not convert it into His bodie, as Hee did at His last Supper, but onelie as His custome was to blesse meat. *Gregorie in Evang. Hom. 23. Eusebius Emiss. Hom. 2 feria 2. paschatis. Beda in Luke 24.*

Wherefore sayeth their owne *Iansenius*, There are some who from hence would take an Argument, to proue, that it is lawfull vnder one kynde, to giue or receaue the Sacrament of the Eucharist: which opinion is neyther certayne, nor hath likelie-hood of trueth (sayeth hee.) *Iansenius concord. c. 146*

ACTES 2. 4. (and 20. 7.) *And they continued stedfastlie in the Apostles doctrine and fellowship, and in breaking of bread* 2.

and

and Prayers. Heere (say they) Communicating vnder one kynde, practised by the holie Apostles.

Answere. Wee graunt, that in both these places of the Actes, by breaking of bread, the celebration of the Sacrament is to bee vnderstood; but denyeth that therefore it was given vnder one kynde onelie: because S. LVKE in both places by a figure called Synecdoche, from one part comprehendeth the whole. And this to bee an vsuall forme of speach vsed by the Apostle, in the matter of the Sacrament, wee may see clearlie, 1. COR. 12. 13. where it is sayde, Wee haue beene all made to drinke into one spirit, the Apostle there reasoning from the Sacramentes, and intending by the vse of them to proue, that wee ought to haue a holie vnitie amongst our selues, as members of one mysticall bodie; (as both *Cajetane* and *Salmeron* declareth) because by one spirit, wee are all baptized

Cajet. in 1. Cor.

baptized in one bodie (ſayeth hee,) And ſpeaking lykewyſe of the Sacrament of the Euchariſt, hee ſayeth, and haue beene all made to drinke into one ſpirit by one ſpece, Synecdochicallie, meaning the full participation of the Sacrament, both by eating and drinking; elſe it ſhould follow, that by ſaying, wee all are made to drinke, that the Cup ſhould bee given to all, and the bread may bee with-holden. 12.13 *Salmeron in* 1.Cor. 10.17

Now that the full participation of the LORD'S Supper, vnder both ſpeces, ſignified by this drinking into one ſpirit: *Theophylact* firſt declareth, ſaying, It appeareth that the Apoſtle ſpeaketh of the LORD'S Table; and when hee ſayeth, wee all drinke of one ſpirit, hee did giue vs to vnderſtand both, to wit, the Blood and the Fleſh (ſayeth hee.)

Lyke-wyſe (ſayeth the Ieſuit *Iuſtinian* on this place) as in the preceeding Chapter, by one kynde

kynde of foode, hee did signifie both: even so heere by one spece, to wit, of drinke, hee would signifie the whole Sacrament.

SECT. IV.

Of the Sacrifice of the MASSE, that it is properlie propitiatorie: which the *Romanistes* stryue to proue, by these places following.

1. GENESIS 14. 18. *And* Melchizedek *King of* Salem, *offered vp Bread and Wine, for hee was the Priest of the most high* GOD. Of whose order (say they) CHRIST beeing, Hee did at His last Supper offer vp Himselfe, vnder the accidentes of Bread and Wine, and so doe all Priestes vnder the Gospell the same, as a Sacrifice properlie propitiatorie.

Answ

Aunſwere. First, the Text is, *Hee brought foorth Bread and Wine, and hee was the Prieſt of the moſt high GOD.* Therefore their owne vulgar Tranſlation hath preference, not ofference. With which agreeth, both their owne *Pagnin*, and *Vatablus*. And as for that which is ſubjoyned, as the reaſon of his oblation, or right hee had to doe ſo, (*For hee was the Prieſt of the moſt high GOD*,) in the Hebrew there is no ſuch thing, as witneſſeth Cardinall *Cajetane*, and which errour alſo *Bellarmine* graunteth, ſaying, that in the Hebrew it is not (*for hee was*,) but (*and hee was the Prieſt of the moſt high GOD*,) by a copulatiue particle, after which is immediatelie ſubjoyned, his Prieſtlie action in theſe wordes, *and hee bleſſed him.*

Cajet in Geneſis 14. Bel. l. 1. de miſſa c. 6. § ſed occurrit.

Next, from the tranſlation and hearing the wordes, to come to the

the expoſition, and the ende of his bringing foorth Bread and Wine, *Ioſephus* telleth vs clearlie, That it was in Hoſpitalitie to *Abraham* and his followers, who would not haue them want anie thing for their refieſhment (ſayth hee.) *Clemens Alexandrinus* alſo ſayeth, That *Melchizedek* for refection, gaue bread and wine to *Abraham*: and *Ambroſe* who vſeth the word, *Obtulit*, ſayeth, That this offering or preſenting vp of Bread and Wine, it was to *Abraham* himſelfe. Therefore (ſayeth Cardinall *Cajetane*, and with him *Andradius*) there is nothing heere written of anie Sacrifice or Oblation (ſayeth hee,) but that hee cauſed bring foorth Bread and Wine, as *Ioſephus* reporteth, for the refreſhment of the Victors: and thereafter when hee commeth to theſe wordes, *and hee bleſſed him*, *Ecce actio ſacerdotalis*, beholde heere (ſayeth hee) is his Prieſtlie action, according to

Ioſephus rerum Ind. l. 1. c. 10

Andrad. defenſ. Trid. l. 4. p. 636.

NYSS.

NVMB. 6, 23. Which therefore the Apoſtle remembreth, HEB. 7. 1. and proveth him thereby to haue beene greater nor *Abraham*, and conſequentlie his Prieſthood to be more excellent than the Prieſthood of LEVI, by theſe two reaſons, 1. becauſe hee tithed LEVI himſelfe, who was then in the loynes of *Abraham*. And next, whereas LEVI as the greater bleſſed the people who were the branches, hee bleſſed both *Abraham* the ſtocke, and LEVI alſo the branch that was then in his loynes, and who afterwards both tythed and bleſſed others, and ſo hee was greateſt of all, and his Prieſthood aboue LEVI's.

Laſt, giving that *Melchizedek* had offered vp to GOD Bread and Wine, it had beene Euchraſticke for the victorie, (as *Auguſtine* ſhoweth) and not propitiatorie: neyther did CHRIST offer vp Bread and Wine at His laſt Supper, nor will the MASSE Prieſts grant

Aug. cont. aduerſ. Leg. et proph. l. 1. c. 20.

grant, that they offer vp Bread and Wine in their daylie Maſſe: therefore his ſacrifice and theirs cannot bee one, nor the one warranded by the other: which alſo may ſerue ſhortlie to anſwere all *Bellarmines* Argumentes, taken from the Types of the Paſcall Lambe, and other legall Sacrifices, which were figures of that true Sacrifice of CHRIST Himſelfe offered on the Croſſe.

2. ISAI. 66. 21. *And I will take them for Prieſtes and Levites, ſayeth the LORD.* Heere (ſay they) Prieſts are foretolde vnder the Goſpell, which importeth a daylie Sacrifice: and this is the Maſſe.

Anſwere. They ſhould haue added alſo *Levites*, (as is in the Text) and ſo eſtabliſhed the *Leviticall* order. But to ſhow the true cauſe, wherefore by alluſion to the ſacred order of the legall miniſtrie then in vſe, who ſerved at the Altar, the Miniſters

Miniſters of the Goſpell are vnder alyke ſtyles fore-propheſied: it is, as their owne *Pintus* ſhoweth, for bringing men to CHRIST, which is by the preaching of the Goſpell. Therefore ſayeth the Apoſtle, That I ſhould bee the Miniſter of IESVS CHRIST to the Gentiles, miniſtring the Goſpell of GOD, that the offering vp of the Gentiles might be acceptable: vpon which place therefore ſayeth *Chryſoſtome*, (and with him S. *Ierom* & *Haymo*) This is my Prieſt-hood (ſayeth hee,) to preach the Goſpell, and this ſacrifice doe I offer vp.

Pintus in Iſai 66. Rom. 15, 16

Chryſoſt. in Rom. 14. hom 29.

In reſpect alſo of the Celebration of the Sacramentes, wherein they act the memoriall of Chriſt's Paſſion, conſecrate the Elements, offer by ſolemne PRAYERS, CHRIST S ſufferinges and merits, to the Father for his people, whom at laſt they bleſſe; no marvell that Analogicallie and by alluſion foreſayde, they bee ſpoken of vnder the ſtyles of Prieſtes & Levits.

DANIELL

3. DANIELL 11. 31. *And Hee ſhall take away the daylie Sacrifice.* That is, (ſaye they) Antichriſt, when hee commeth, ſhall aboliſh the Maſſe.

Origen in Math tract. 29.

Aunſwere. ORIGEN ſhoweth, that by the daylie Sacrafice, that of the *Iewes* was ſignified, and that this propheſie was fulfilled before CHRIST'S Birth, by *Antiochus Epiphanes*, and more fullie thereafter, when the Temple was quyte deſtroyed by *Titus*, the ſonne of *Veſpaſian*: which thing alſo their owne *Lyra* teſtifieth.

4. MALACHI 1. 11. *From the ryſing of the Sunne, to the going downe of the ſame, my Name is great among the Gentiles, and in everie place Incenſe ſhall bee offered to my Name, and a pure offering or ſacrifice.* Which (ſay they) is the ſacrifice of the Maſſe.

Anſwere

Anſwere. IRENEVS ſhoweth, that heere by the ſpirituall Sacrifice of Prayer and Thankeſ-giving is meant, and therefore our Altar is in the Heaven's (ſayth hee,) whither our Prayers and Sacrifices are directed thither. And thus lykewyſe doeth *Tertullian* and *Theodoret* expone. *Iren. l. 4. c. 33. et 34. Tertul. adv. Marcion. l. 4. Theodoret. in Mal. 1. 11.*

In lyke-manner alſo their owne *Lyra*, (and with him *Hugo Cardinalis*) expone this place of ſpirituall Sacrifices foreſayde, ſhowing that the LORD would heere-by giue the *Iewiſh* Prieſts to knowe, that ſpirituall Sacrifices were to ſucceede to heirs which were carnall, and in particular devote Prayer, is this cleane Sacrifice (ſayeth hee,) or wee our ſelues according to ROM. 12. 1. (ſayeth *Euſebius*) a contrite heart alſo, and the Sacrifice of prayſe. *Euſeb. demonſtrat. Evāg. l. 1. c. 10.*

LVKE 22. 19. *Doe this in remembrance of Mee.* That is, (ſaye they) ſacrifice my Bodie and *5.*

and Blood, vnder the accidents of Bread and Wine in the Maſſe.

Ianſenius concord. c. 131. p. 904. Beda in Luke 22.

Anſwere. Their owne *Ianſenius* affirmeth, that out of theſe wordes, it can not bee ſufficientlie proven (ſayeth hee,) that this action is a Sacrifice: the reaſon whereof *Beda* giveth, in reſpect that the Apoſtle exponeth them thus, ſaying, *As oft as yee ſhall eate of this Bread, and drinke of this Cup, yee ſhall declare the LORD'S death till Hee come.* Whence it will follow, if theſe wordes, *doe this*, (which according to the Apoſtles expoſition, extende themſelues to all Communicances,) did import ſacrificing of CHRIST, then all theſe who communicate ſhould bee Maſſe Prieſtes.

But giving, that they extended onelie to the Apoſtles, and their ſucceſſoures in the Church, and that the meaning were, *offer vp Sacrifice*, yet the Fathers, and

their

their owne Doctours tell vs what Sacrifice this is. *Chryſoſtome* calling it the rememberance of that Sacrifice which CHRIST offered on the Croſſe, *Euſebius*, the memoriall of that great Sacrifice, and S. *Ambroſe*, with *Cyprian* and others, the rememberance of the LORD'S death.

Chryſoſt. in Heb. 10. hom. 17. Euſebius demõſtrat. Evang. Lib. 1. Cap. 10. Ambroſe in Cap. 10. ad Heb. Cyprian Lib. 2. Epiſt. 3.

Thus alſo ſayeth their owne *Lombard*, That which is offered and conſecrated, is called a Sacrifice and Oblation, becauſe it is a rememberance of that true Sacrifice, and holie Oblation, vpon the Altar of the Croſſe.

Lombard lib. 4. Sent. Diſt. 12.

In lyke-manner, (ſayeth *Aquinas*) for a twofolde reſpect, is the Celebration of the Sacrament, called an Immolation of CHRIST. First, as *Auguſtine* ſayeth to *Simplicius*, becauſe Images, are called by the name of thoſe thinges whereof they are Images; but ſo

Aquinas 3. part. ſumm. q. 83. art. 1

it is (ſayeth hee,) that the Celebration of this Sacrament is an **Image**, repreſenting the Paſſion of CHRIST, which was His true Immolation: —— and next, in regard of the effect of the Paſſion of CHRIST, to wit, becauſe by this Sacrament (ſayeth hee,) wee are made partakers of the fruit of the LORD'S Paſſion.

6. HEB. 13. 10. *Wee haue an Altar, where-of they haue no right to eate, who ſerue the Tabernacle.* Here then, (ſay they) an Altar vnder the Goſpell, which importeth a Sacrifice to bee offered thereon, and which is the Sacrifice of the Maſſe.

Anſwere. Their owne *Aquinas* ſhoweth, that this Altar is eyther CHRIST'S Croſſe or ſuffering, of the fruit whereof none are partakers (ſayeth hee,) who adheare to the Leviticall Prieſthood: or elſe, CHRIST Himſelfe, in whom and by whom, wee offer vp our

vp our prayers, and which is that golden Altar (ſayeth hee) ſpoken of, REVEL. 8. Which expoſition of *Aquinas*, their late *Eſſius* declareth to bee moſt true, and agreeable to the Text. Therefore *Bellarmine* diſmiſſed this place, as vnable to militate for him, ſaying, There are not Catholickes wanting, who by this Altar vnderſtand the Croſſe, *or* elſe CHRIST Himſelfe, there-fore I vrge not this place.

Bel. l. 1. de miſſa c. 14. § ex his.

CHAPT. X.

Of the fiue baſtard SACRAMENTS.

SECT. I.

Of the Sacrament of Confirmation: which the *Remanists* labour to confirme by theſe places following.

1. MATTH. 19. 15. *And Hee layde His handes on them*, (to wit, the children that were brought vnto Him.) Heere then (saye they,) CHRIST first of all confirmed little Children.

Bell. l. 1. de sacra in genere c. 9. §. Est autem et l. 2. de confirm. c. 2. Halen part. 4. q. 4 mem. 1 Biel in 4. dist. 7.

Aunswere. BELLARMINE graunteth, That all Sacramentes of the Gospell, properlie so called, must haue: these three thinges: 1. a materiall and visible signe or Element, 2. a directiue word or institution, by CHRIST Himselfe, and 3. a promise of saving, or iustifying grace, annexed to the right vsers there-of: and therefore they must bee common to all. But so it is, that both *Alexander Hales*, and their owne *Bonaventure*, affirmeth, that Confirmation was not instituted by CHRIST (as *Biell* witnesseth of them) but long afterward by the Church.

Lyke-wyse their owne *Scotus* testifieth

testifieth, that this imposition of our SAVIOVR'S hands, was not Sacramentall. For it is most true (sayeth hee,) that our Lord heere, by this imposition of hands, did never conferre this Sacrament, nor before His Ascention, was it ever ministred by anie.

Suarez Disp. 32. Sect. 2 also Bel. l. de extrem. vnct. Cap. 2. §. Denique.

ACTES 8. 17. *Then they layde their handes vpon them, and they receaved the holy Ghost.* Heere lyke-wyse (say they) the Apostles ministred Confirmation. 2.

Answere. This imposition of the Apostles handes, was not a Sacrament: for that which they receaved thereby, on whom they layde handes, was not ordinarie saving grace, which is the effect of a Sacrament, but the extraordinarie gift of miracles: as witnesseth *Chrysostome*, and *OEcumenius* playnlie, as also their owne *Lyra*, and *Bernardus Felicianus*.

Chrysost. in Actes 17. sed Actes 19. 6.

And as for ſimple laying on of handes onelie, whereof is mention heere, *Suarez* ſayeth, it is to bee affirmed, that the ſimple laying on of handes, was not truelie the Sacrament of Confirmation which wee haue nowe (ſayeth hee,) becauſe in the ſinſible rite thereof, it is verie farre different and except Chriſme bee applyed to the fore-head, (ſayeth *Bellarmine*,) wee affirme that it is no Sacrament,

Suarez Diſp. 33. Sect. 3.

Bel. l. 2. de confirm. Cap. 9. §. Reſpon. Tertull.

SECT. II.

Of MARRIAGE,

which the *Romaniſts* would proue to bee a Sacrament, by theſe places following.

1. EPHES. 5. 32. *This is a great Sacrament.* Speaking (ſay they) of Marriage.

Anſw.

Answ. Thou haſt not out of this place (prudent Reader) (ſayth Cardinall *Cajetane*,) that Marriage is called by S. PAVLL a Sacrament: for hee ſayeth not, this is a great Sacrament; but, *This is a great Myſterie.* Wherefore alſo their late *Eſtius* declareth, that it is not proven out of this place, that Marriage is a Sacrament. Yea, it ſeemeth not to bee playne out of Scripture at all, (ſayeth *Catharinus*) that Matrimonie is a Sacrament, as others are: Nay, it is nowayes a Sacrament, properlie of the Newe Teſtament at all, (ſayeth *Durand*, as hee is cited by their owne *Caſſander*:) one reaſon whereof, their owne *Lombard* giveth to bee this, Becauſe it conferreth not ſaving or juſtifying grace: which if it did, they were injurious to their Clergie, who depriue them thereof.

Catharin. 4. de Matrim.

Caſſand. conſult. art. 13.

1. TIM. 2. 15. *Notwithſtanding, ſhee ſhall bee ſaved by*

2.

Chylde-bearing: to wit, the Wyfe. Therefore, (ſaye they) ſeeing heere wee ſee ſaving grace conferred by Marriage, Marriage is a Sacrament.

Anſwere. This is aſcrybed to Chylde-bearing in Marriage, and not to Marriage it ſelfe: for there are ſundry Marriages, where there is no Chylde-bearing at all; and others, where it is long delayed, as *Sarahs* and *Elizabeths*. Next: It is ſayde in the TEXT, *If they continue in Fayth, and Charitie, and Holineſſe, with Sobrietie.* And there are none, (I hope) who will denye, but if thoſe who liue in a ſingle lyfe, contine in theſe Graces, they ſhall bee no leſſe ſaved.

To vnderſtand, then, the meaning of this place rightlie, we haue the ſame phraſe, ACT. 14. 22. where it is ſayde, that *by manie afflictions, wee muſt enter into the Kingdome of GOD*: and yet

yet Afflictions them-ſelues conferre not Grace, or are there-fore Sacramentes. But, as by Afflictions, even ſo by Chylde-birth in payne, (as one ſorte there-of) if Wyues haue theſe ſaving Graces heere ſpoken of, they ſhall bee ſaued, and enter into the Kingdome of GOD. Their bearing of Children alſo beeing the Function of that Sexe, and eſtate of Lyfe, where-vnto they are called, where-in, (ſayeth their Biſhop *Iſſencius*) if they walke ſincerelie, wee deject not ſo farre that Sexe, but that they ſhall bee alſo Partakers of Salvation.

SECT. III.

Of the Sacrament of Pennance: which the *Romaniſtes* labour to eſtabliſh, by theſe places following.

MATTH. 4. 17. *Doe Pennance*, (ſayeth our SAVIOUR,) 1

Anſwere. Firſt, this no more proveth Pennance to bee a Sacrament, (tho the word were rightlie tranſlated, which is, *repent*,) than all other Preceptes of God's Word are Sacramentes, as where hee ſayeth, *Watch and Pray*; or where the Prophet ſayeth, *Repent, and turne you from all your Tranſgreſſions.*

Math 26.41

Ezek. 18.30

Next, this was before Baptiſme, (as the *Rhemiſtes* on this place acknowledge,) and the Councell of *Trent* declareth, that after CHRIST'S comming, Pennance before Baptiſme was no Sacrament at all: and therefore Act. 2. 38. no ſuch Sacrament is ſpoken of.

Concil. Trid. Seſſ. 14 c. 3

Lyke-wyſe this was before CHRIST'S Reſurrection, and therefore no Sacrament at all; for wee teach, (ſayeth *Bellarmine*,) that the Sacrament of Pennance, was inſtituted onelie after Chriſts Reſurrection.

Bell. l. 1. de pœnit. c. 11. §. in ſecundo

IOHN

IOHN 20. 22. *When Hee had sayde this, Hee breathed on them, and sayde vnto them, Receaue the holie Ghost: and whose sinnes yee shall forgiue, they are forgiven them; and whose sinnes yee shall retayne, shall bee retayned.* Heere (sayeth both the Councell of *Trent*, and the *Rhemistes*,) the Sacrament of Pennance was instituted.

Answere. Heere is no institution of a Sacrament: because, 1. there is no Elementarie signe, wherevnto the word of institution should bee ever joyned, according to *Augustines* rule, *accedat verbum ad Elementum, & fit Sacramentum*: and which signe should resemble the saving grace which is signified thereby, as in Baptisme, and the LORD'S Supper: for, sayeth the same *Augustine*, If they haue not the resemblance of these things whereof they are Sacramentes, they were no Sacramentes at all. In these

Aug. tract. 80 in Iohan. See Bel. l. 1. de pœnit. c. 11. §. respōdeo non male.

In these words, then, our Saviour reneweth only to his Apostles their Commission which Hee had given before, which their owne *Aquinas* showeth, saying, That heere is 1. an injunction of their office to preach, 2. the fitting of them thereto, by giving them the holie Ghost, and 3. this is the effect of their preaching, vnto the Remission of sinnes, *&c.* In lykemanner sayeth *Barradius*, (and with him *Ferus*,) in this place Hee instituteth them Apostles, that is (sayeth hee,) Hee sendeth them to preach the Remission of Sinnes.

SECT. IV.

Of auricular Confession: which the *Romanists* would proue, by these places following.

1. MATTH. 3. 6. *And they were baptized of him in* Iordan.

Iordan, *confeſſing their ſinnes*; even as it is lykewyſe ſayde, ACT. 19. 18. *And manie who believed, came, and confeſſed their deedes.*

Anſwere. Of both theſe places ſayeth *Cajetane*, As they went vnto the Baptiſme of IOHN confeſſing their ſinnes, ſo are they nowe ſayde to confeſſe their deeds: but without all doubt (ſayeth hee) this was publickelie and generallie, for none of them was ſacramentall confeſſion, but a profeſſion of repentance, for their by-gone lyfe. *Obiectane in Act 19.*

And for the firſt place, *Bellarmine* ſayeth, Wee haue no example of ſacramentall Pennance, (where-of confeſſion is a part,) eyther in the actions of the baptiſt, nor before CHRIST'S Reſurrection. *Bel. l. 1. de pœnit. c. 11. §. ad argumentum 2.*

IAMES 5. 16. *Confeſſe your ſinnes one to another.*

Anſw.

Answere. There is no speach heere of Sacramentall confession, (sayeth Cardinall *Caietane*) as is evident out of that which the Apostle sayeth, *Confesse ours to another*: where-as Sacramentall confession (sayeth hee,) is not one to another, but to the Priest onelie. The verie same also doeth their *Carthusianus* shewe: as also (sayeth *Scotus*) by saying, *Confesse one to another*, hee sayeth not that this confession should bee to the Priest, more than to another man. For which cause the *Rhemistes* themselues on this Text are forced to confesse, that it is nowayes certayne heere, that the Apostle speaketh of Sacramentall confession.

Scotus in 4. Sent. Dist. 17. q. 1. art. 2.

Wherefore, seeing there is no warrand for the same in Scripture, it was not without cause, that their owne *Scotus* sayde: and with him *Petrus Oxoniensis*, and Bishop *Abenanus*, (as witnesseth *Bellarmine*)

wine) It appeareth that this confeſſion (ſayeth hee,) is not *iure divino*, or by anie warrand of Apoſtolicall Scripture.

It is to bee noted alwayes, that wee oppoſe not a Chriſtian voluntarie confeſſion, whereby a man, beeing touched in conſcience, may at anie fit tyme, privatelie reſort to his Paſtor, or anie diſcrete Miniſter of the Word, and for his ſpirituall eaſe, comfort, and cure, confeſſe ſuch ſinnes as diſquieteth him, or that hee findeth himſelfe given vnto; that ſo hee may receaue Paſtorall inſtruction, comfort, and counſell, for the obtayning of mercie, farthering his mortification, and health of his ſoule. This ſort of confeſſion, (I ſay,) with *Calvin* and others, wee greatlie approue, both as lawfull and expedient; and wiſh, that men were more ſenſible, than they are of ſinne; and this recourſe to the Phyſitians of the ſoule, were more cuſtomeable in practiſe.

Calvin l. 3. inſtit. c. 4. §. 12. Iuel. defen.

Apol. 2. c. 7. Martyr. loc. cont. claſſ. 3. c. 8.

§. 28. *Morton. appeale Lib. 2. Cap. 16. Gerard Loc. Com. Tom. 3. diſp. pen. num. 99.*

But that which wee juſtlie impugne, is the impoſing vpon all men indifferentlie, the yoke of ſuch a Sacramentall confeſſion to the Prieſt, as muſt be of all ſinnes, and their circumſtances; which they make to bee of ſuch an abſolute neceſſitie by divine precept, that without the ſame bee done, no pardon is to bee expected at GOD'S hand: and that hee who dieth vnconfeſſed to man, dieth bound in his ſinnes before GOD. So that the manner, obligation, and ſacramentall neceſſitie of this their confeſſion, hath made it a Racke to the conſcience, and a politicke Pike-locke to know all ſecrets: which moved their owne *Caſſander* to ſay, I believe there would bee little contraverſie in this (ſayeth hee,) if this wholeſome Medicine of confeſſion, were not infected and defyled, by ſkilleſſe and importune Phyſi-

Concil. Trid. Seſſ. 14. can. 7. et Nauar. Enchirid. c. 2. Rhemon Iohn 20. 23

Caſſand. conſult. art. 11

cians,

cians, with manie vnprofitable Queſtions, whereby they inſnare, and as it were with torments, racke the conſcience (ſayeth hee,) which they ought rather to comfort.

SECT. V.

Of the Sacrament of holie Orders: which the *Romaniſts* would eſtabliſh, by theſe places following.

1. 1 Tim. 4. 14. *Neglect not the grace that is in thee, which is given thee by propheſie, with impoſition of hands.* Heere (ſay they) a viſible ſigne, with the effect of inviſible grace, in giving of orders, therefore it is a Sacrament. 1.

Anſwere. Firſt, the ſigne (if it were ſacramentall) ſhould bee an Elementarie ſigne, (as is ſayde) reſembling the grace ſignified thereby, and inſtituted by CHRIST

CHRIST Himſelfe to that ende, elſe altho it hath beene vſed by CHRIST Himſelfe, yet it is no ſacramentall ſigne at all, as wee ſee, MATTH. 19. 15, impoſition of CHRIST'S handes vpon little Children, and of His Diſciples vpon the ſicke, MARKE 16. 18. and thereafter, His owne breathing vpon them, whereby they receaved the holie Ghoſt, Iohn 20. 22. and yet no man will ſay, that this impoſition of hands vpon the ſicke, or inſufflation of our SAVIOVR'S, was a Sacrament at all.

Next, from the ſigne, to come to the grace ſignified, and conferred, it is not ſacramentall grace: for (as witneſſeth *Bellarmine*) that is ſaving and juſtifying, common to all the Elect: but this which is heere ſpoken of, is a proper gift of teaching, given to Paſtors in the Church, and ſometymes given in an eminent degree or meaſure, to ſuch as are wicked in lyfe

in lyfe; and ſo it is, *gratia gratis data*, but not juſtifying grace, which is, *gratia gratum faciens*, (as they ſpeake in the Schooles,) Therefore S. *Chryſoſtome* telleth vs, and with him *Theophylact*, that thereby his gift of teaching is onlie vnderſtood, *Sedulius*, the exercyſe of his Talent; *Anſelmus*, and *Cajetane*, his Epiſcopall Function; and the late Ieſuites, *Salmeron* and *Iuſtinian*, the power which hee had to teach.

SECT. VI.

Of the Sacrament of extreame vnction, which the *Romaniſts* would proone, by theſe Texts following.

MARKE 6. 13. *And they anoynted manie that were ſicke with Oyle, and healed them.* 1.

Anſwere. Wee neede no more for

for a full replye, but *Bellarmine* and *Suarez*, their Argumentes whereby they proue, That the Sacrament of extreame vnction, is nowayes ſpoken of heere, but the gift onelie of miraculous healing: For 1, this vnction was for the bodie, whereas Sacramentes are chiefelie for the good of the Soule. 2, The Apoſtles were not Prieſtes as yet, till they were made ſuch at the laſt Supper, as the Councell of *Trent* teacheth, and therefore no fit Miniſters then of this Sacrament: 3. (ſayeth *Bellarmine*) they anoynted all ſicke perſons whoſoever, whereas this Sacrament is onelie conferred (ſayeth hee,) vpon thoſe who are bedfaſt, and in the danger of lyfe; and 4. they anoynted thoſe who were not baptized, whereas this Sacrament (ſayeth hee,) ſhould neyther bee given, nor is availeable to thoſe who are not firſt baptized.

IAMES

IAMES 5. 14. *If anie man* 2.
bee ſicke amongſt you, let him
bring the Prieſtes of the Church,
and let them pray over him, a-
noyntidg him with Oyle, in the
Name of the LORD: and
the prayer of the faythfull ſhall
ſaue the ſicke, and the LORD
ſhall rayſe him vp.

Anſwere. Cardinall *Caietane* on this place, ſayeth. Neyther by wordes, nor by effect, doe theſe wordes of S. *Iames* ſpeake of ſacramentall or extreame vnction (ſayeth hee,) but rather of that vnction which CHRIST appoynted in the Goſpell, by His Diſciples to bee vſed towardes thoſe who were ſicke: for the Text ſayeth not, *Is anie man ſicke amongſt you to death*, but ſimple, *is any man ſicke.* And hee calleth the effect of this vnction, the healing of the ſicke. And beſides this, S. *Iames* biddeth *Sende for manie*

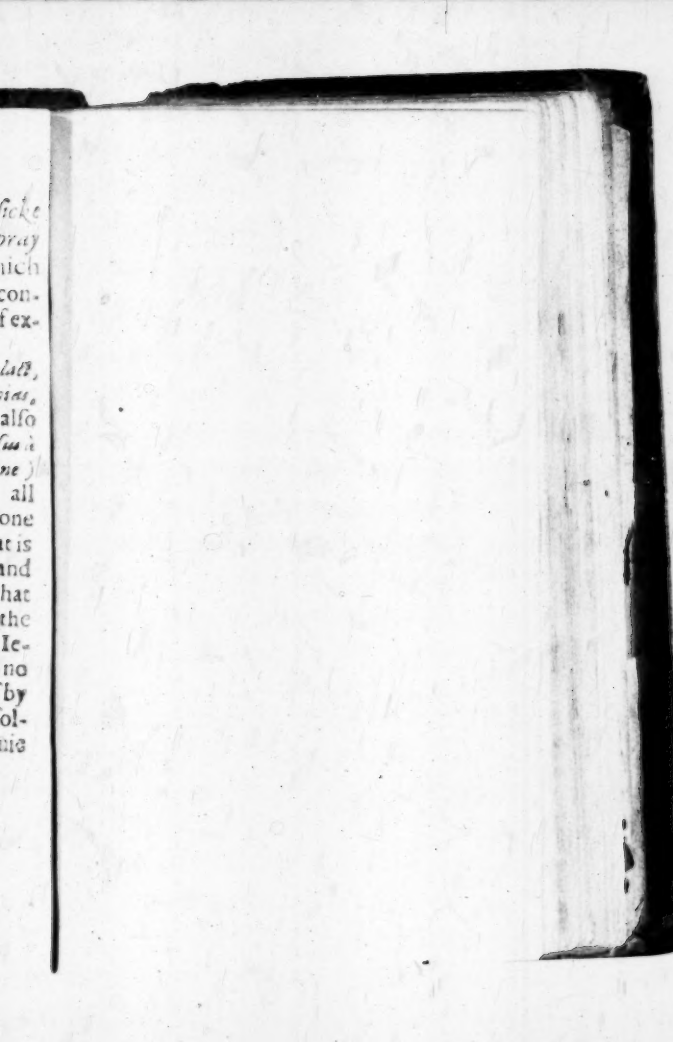
Elders,

Elders or Prieſtes, to one ſicke perſon, that they may pray over him, and anoynt him: which (ſayeth hee) is altogether contrarie to the rite or cuſtome of extreame vnction.

All theſe Fathers, and Doctors, in their Commentaries on Mark 6. Bel. l. de extra. vnct. c. 2.

More-over, *Beda*, *Theophylact*, (to whom wee joyne *Euthymius*, and *Victor Antiochenus*, as alſo *Thomas Waldenſis*, and *Alfonſus à Caſtro*, (as witneſſeth *Bellarmine*) with *Lyra* and *Carthuſian*,) all theſe doe holde, that it is one and the ſelfe ſame vnction, that is ſpoken of both by S. MARKE, and S. IAMES heere: But ſo it is, that both *Bellarmine* and *Suarez*, the one a Cardinall, the other a Ieſuit, proveth, that there is no ſacramentall vnction ſpoken of by S. MARKE: therefore it will follow, that neyther is there anie ſuch ſpoken of by S. IAMES.

FINIS.



THE NOVELTIE OF POPERIE,

Clearlie proven, by the Romanists themselues, and the vndenyable records of Antiquitie.

DEVT. 32. 31.
Even our enemies themselues being judges.

TERT. L. 2. CONT MARCION.
Omnino res Christiana, sancta antiquitate stat, nec ruinosa rectiùs reparabitur, quàm si ad originem censeatur.

ABERDENE,
Printed by Edward Raban,
Anno Salutis 1639.

TO

The truely Noble, Religious, and honoured Ladie,

Dame
MARION DOWGLAS,
LADIE DRVM,

All Saving Grace, and Eternall Glorie.

MADAME,

THere are *two remarkable poynts of Policie, which are vsed by the enemies of the Trueth, for bea-*

ring downe the ſame, and vp-holding their Dagon, *againſt the Arke of* GOD: *The firſt is,* The clayme of venerable Antiquitie, *to bee onelie on their ſide: heere-in beeing lyke the* Gibeonites, *who beeing neare hand, pretended not-with-ſtanding that they were come from a farre: or lyke the* Phariſees, *who deryued the Leaven of their ſwelling and corrupt Doctrine, from the verie chayre of* Moſes *himſelfe.*

The ſecond is, the imputation of Noveltie, *to bee onelie on our ſide, who profeſſe the Trueth, and oppoſe their Erroures: as*
Iob 32. *tho (lyke* Elihues *confeſſion of himſelfe) the Religion which wee maintayne, were but of yeſterday; and theirs,* ab initio, *or from the beginning. Which imputation, is no new tricke of*

theirs,

theirs, seeing wee see the same aspertion cast on our Saviour, and the Apostles their doctrine, long agoe; and where-by also the Pagans *would haue made the Christian Religion odious to the world: it faring heerein with the Trueth, as with those Lands which are called* the new found Lands; *because onelie (after long ignorance of them) of their late discoverie. And that altho our Saviour granted, (speaking of the* Pharisees *false glosses) that it was sayde of olde, that his doctrine which seemed to bee later than theirs, was notwithstanding the eldest of all.* Math 6.

There-fore, as the Prophet charged the Iewes, *in the name of the LORD, that they should not walke in the statutes of their fathers, for I am JEHOVAH, (sayeth the LORD) walke yee* Ezek. 20.18

My Statutes: even ſo whatſoever humane antiquitie bee obtruded vpon vs, wee muſt firſt attende to divyne Antiquitie, and what are the LORD'S Statutes: and ſo aſcending as it were to the verie ſpring, wee muſt build our ſelues vpon the foundation of the Prophets and Apoſtles, which as Ieremie *ſayeth*, is the olde way, *after which wee ought to inquyre; and is the* good way, *wherein we ſhould walke, to finde reſt to our ſoules. With which whatſoever agreeth not, (tho pretending never ſo much Antiquitie) the ſame is lyke a by-way, and lyke that olde Prophet, who vnder a falſe pretence in lyke manner of vttring trueth, ſeduced the younger Prophet out of the right way wherein hee was, to his fearfull deſtruction.*

Epiſt 2. 20. Ierm. 6. 16.

The limits of which olde way, the

the *Apoſtle himſelfe* (*to keepe men from ſtraying*) *hath clearlie ſet downe*, *ſaying*, If wee, or an Angell from Heaven, preach vnto you, beſide that which wee haue preached vnto you, let him bee accurſed. *So that, that which was preached by the Apoſtles*, (*and as* Auguſtine *teſtifieth*) *was all written by them in the holie Scriptures*, *is onelie moſt auncient*: *and what is moſt auncient*, (*as witneſſeth* Tertullian *of the Apoſtles wrytings*) *is onelie moſt true*; *and conſequentlie*, *by all Chriſtians onlie to bee believed*. Gal. 1. 8.

Aug. l. 3. cont. lit. petilian c. 6. Tertull. cont. Marcion. l. 4. c. 5.

This is that Antiquitie whereto wee adheare in all the poſitiue poynts of our Religion, *as ſhall bee ſhowne*, *even our Adverſaries being judges*: *and this is one of our fayreſt advantages agayuſt them*, *that this they can not de-*

nye. Onelie, then, for our disagreement with them in other poynts, (whereof onelie the bodie of Poperie *consisteth) and which are more newlie invented, and a long tyme (wee grant) vented by them, lyke the* Pharisees *false glosses, doe they call our* Religion, new: *these doctrines of theirs, by their owne confession, beeing onelie* sero cognite, *or latelie knowne, as their Bishop of* Rochester, Fisher, *granteth* Purgatorie *and* Indulgences, *to bee:* postea traditæ, *or taught after the Apostles tymes, as their* Champion Eckius *confesseth,* Invocation of Saynets *to bee: yea,* contra statutæ, *contrarie to CHRIS'S institution, and Apostolicke practise, as their Councell of* Constance *granteth the taking away of the Cup from the people, and their*

Roffen cont. Luther. art. 18

Eckii Enchirid. c. 15.

Concil. Constan. sess. 1.

owne

owne Arias Montanus, Cajetane *and others, confeſſe their publicke ſervice in an vnknowne tongue to bee.*

Arias Montanus in 1. *Cor.* 14.

The diſcoverie of which Noveltie, *in the mayne poynts of* Poperie, *I haue ſet downe in this enſuing Treatiſe, for the glorie of* GOD, *the beneſite of his Church, the good of Religion, the detecting of Errour, the ſtrengthening of true profeſſours, and convincing (if not converting) of the Adverſaries: which I haue Dedicate to your Ladiſhip, as a moſt deſerved teſtimonie of more than merited reſpect, which not onlie is my debt, for your ſpeciall favour ever, and courteſies to my ſelfe; but your due from all thoſe who know your Ladiſhips ſincere pietie, and loue to the Trueth, & thoſe ſingular vertues wherewith the* LORD *hath enriched*

you, and made you exemplare in whatſoever place you haue hitherto lived, joyning ſo with the Nobilitie of your birth, the eminencie of His grace, that ſo by His bountie in both, (beſides other favoures) your heart may bee the more enlarged, and your mouth opened to giue Him the glorie, who hath given you the firſt fruites of His grace here, and hath reſerved for you the ful harveſt of glorie heereafter: which after manie happie yeares heere on Earth, hee wiſheth to you in Heaven, who ſhall ever remayne

Your Ladie-ſhips humble
ſervant in CHRIST,

WILLIIM GVILD.

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FINIS.

The Noveltie Of POPERIE.

CHAPTER I.

That the moſt Auncient Religion, is onelie true and Catholicke.

THERE can bee no better direction in matter of Religion, than that of the Prophet, ſaying, *Stand in the wayes, and ſee, and aske for the olde way, which is the good way.* Neyther can there bee a greater preſcription againſt Hereticall pravitie, than that of our SAVIOVR'S, *from the beginning, it was not ſo.* Or can

Ierem. 6. 16

Matth. 19. 8.

A

Or can there bee a ſurer preſervatiue agaynſt the ſeduction of thoſe who ſpeake lies in Hypocriſie, than that which is ſet downe by the Apoſtle S. IVDE: to wit, *Earneſtlie to contende for that Fayth which was once delyvered to the Sayncles*? to wit, at the beginning: and therefore, who are ſayde to bee built onelie (as the Apoſtle ſpeaketh) vpon the foundation of the Apoſtles, and Prophets; IESVS CHRIST Himſelfe beeing the Corner-ſtone.

Iude 3. 4.

Ephes. 2. 20.

Therefore, as it was PAVL's Proteſtation to the CORINTHIANS, *That what hee receaved of the LORD, that onelie hee delyvered vnto them*; So it was his precept to TIMOTHIE, and TITVS, *To holde faſt that forme of ſound doctrine, and word of Fayth, which they had beene taught, and had heard of him.*

1 Cor. 11. 23

2 Tim. 1. 13. Titus 1. 9.

It was the primitiue Churches practiſe in lyke-manner, next to theſe

theſe Apoſtolicall tymes, (as witneſſeth *Lyrinenſis*) not to delyver their owne inventions to poſteritie; but to holde faſt onelie that which they receaved from their Predeceſſoures: ſo that as anie one more flowriſhed in Religion (ſayeth hee,) the more hee with-ſtood ever anie newe inventions. Whence it is, that the Church was called a diligent, and warie preſerver, of theſe doctrines of Fayth, which were concredit vnto her, without changing anie thing ever therein: without diminiſhing therefrae, or adding anie thing thereto, (ſayeth the ſame Father.) Her teachers venting that which was concredit to them, not invented by them, which they receaved, not excogitate, and not anie brood of their owne ingyne, but the bread of heavenlie doctrine; which is not of private vſurpation, but of publicke deliverie or traditiõ, brought to them, not broached by them,

Vinc. Lyrin. adver ſus hæres.

wherein they ſhould not bee Authors, but keepers; not inſtituters, but obſervers; not leaders, but followers: teaching the ſame thinges to others by word, which themſelues had from the Apoſtles by WRIT. So that tho they ſpeake after a new manner of ſpeaking or expreſſion, yet they ſhould ſpeake no new thing for matter: obſerving that as in the growth of our bodies, there is no increaſe of new members in number, but augmentation of the ſame in meaſure: So in the Churches knowledge, that the growth there-of ſhould bee in the ſame doctrine of Fayth, alreadie delyvered, but no new Article of doctrine afterward to bee broached.

For preventing whereof, therefore did that holie Apoſtle, lyke BOHARGI, or a ſonne of Thunder, throwe that dreadfull Thunderbolt, agaynſt all Novelists, ſaying, *Tho we, or an Angell from Heaven, preach vnto you* (παρὸ) *beſide*

Gal. 1.8.

beſide that which wee haue preached, let him bee accurſed. So that it did not ſuffice, (ſayeth *Lyrinenſis*) for keeping ſound that doctrine of Fayth, which was *once* delivered, to make mention of man, altho it were *Peter*, *Andrew*, *John*, or all the companie of the Apoſtles, except that hee comprehended in lyke-manner, the verie excellencie of Angelicall powers.

And which ſpeach of the Apoſtles, *Auguſtine* explayneth thus, If wee or an Angell from Heaven, preach vnto you anie thing concerning Fayth and Lyfe, beſides that which yee haue receaved in the Legall, and Evangelicall Scriptures, (ſayeth hee) let him bee accurſed: limiting ſo what the Apoſtle preached in the matter of Fayth, or manners, within the pale of the written word; and leaving no place therein, to vnwritten traditions.

Thus it beeing cleare, that the

true Religion, is onelie moſt Ancient, and that the moſt Ancient Religion lykewyſe, is onelie moſt true: as having it whole Origen from CHRIST, and His Apoſtles, and from that warrand of holie Scripture, which they haue left behinde them: which made *Tertullian* to ſay, Doubtleſſe that is to bee helde (ſayeth hee,) which the Church hath receaved from the Apoſtles, and the Apoſtles from CHRIST, and CHRIST hath receaved from GOD. It followeth neceſſarilie, that that Religion, or Doctrine what-ſo-ever, that wanteth this Antiquitie, and is of later invention, is neither true nor Catholicke. The firſt propertie of Catholiciſme, beeing that of *time*, to wit, which hath beene *ever*, and from the beginning, taught in the Church: therefore ſayeth the fore-named *Vincentius Lyrinenſis*, In the Catholicke Church a ſpeciall care muſt bee had, that wee holde that which

Tertul. de præſcript. adv. hereticos c. 6.

was ever, everie where, and by all believed: so that, that Doctrine which is deficient in the verie first poynt, to wit, the universalitie of *tyme*, and was not *semper*, or ever in GOD'S Church; but whereof it may bee sayde, as our Saviour sayeth of the *Iewis* Bills of Divorce, *From the beginning it was not so*: the same is nowayes found, and Catholicke Doctrine, but lyke that later Supersemination of Tares, after the good Seede in the LORD'S Field; neyther is anie person who professeth the same, *verus & genuinus Catholicus*, a true and vpright Catholicke, but on the contrarie a giddie and prophane Novelist, whose lust as it were of prophane and new hatcht Curiositie, (sayeth the same Father,) can not contayne it selfe within the chaste limites of sacred and vncorrupt Antiquitie.

CHAPT. II.

The Noveltie of Poperie, inſtanced in 14 particular poyntes of Erronious Doctrine.

THis challenge, then, of Noveltie, and conſequentlie, of an vnjuſt vſurpation of the name of Catholickes, wee juſtlie lay to the charge of the *Romaniſtes* of theſe tymes, which the better that wee may cleare and confirme, wee ſhall inſtance the ſame, firſt in 14 particular poyntes of Doctrine, as making vp a ſufficient Dittie, the Noveltie where-of ſeverallie next, ſhall bee (God willing) proven, by the witneſſing of their owne mouthes, *vt ex ore ſuo judicetur ſervus nequam*, or by the vndenyable recoides of venerable Antiquitie.

The

The poynts are theſe that follow.

THat beſide Scripture, there are ſundry doctrinall vnwritten traditions, which men are boūd no leſſe to reverence and believe, than GOD'S written Word, and as Articles of Fayth; vnder payne of damnation. 1. Concil. Trid. Seſſ. 4.

That people ſhould not bee permitted to reade the holie Scriptures. 2.

That beſide CHRIST, the Church is alſo built vpon the Biſhop of Rome, as S. Peter's ſucceſſour: ſo that hee is both the foundation and head there-of, as vniverſall Biſhop. 3. Bel. l. 1. de Rom. pont. c. 10.

That by vertue of the ſame prerogative, hee is over and aboue all the members there-of, even in temporall thinges. 4. Bel. l. 4. de rō. pōt. c. 22. et l. 5. c. 8.

5. *That Prayer in the Church should or may bee in an vnknown Tongue.*

6. *That beside prayer to GOD, wee may lawfullie lyke-wyse pray, both to Saynets and Angels.*

Cõcil. Trid. Sess. 9.

7. *That beside the worshipping of GOD, wee may also worship Images, Reliques, and such lyke, with a Religious Adoration.*

Ibidẽ.

8. *That beside CHRIST'S meriting, our good workes are also meritorious causes of the Kingdome of Heaven: so that GOD were vnjust, if for their condignitie Hee bestowed not the same vpon vs.*

Cõcil. Trid. Sess. 6 Rhem in Heb. 6. 10.

9. *That beside Hell and Heaven, there is a third place also after death, for the soules in Purgatorie.*

Concil. Trid. Sess. 9

That

That beſide CHRIST'S ſatiſfaction, there are alſo ſatiſfactions of the Saynctes; whereof with the ſufferings of CHRIST, is made vp the Churches Treaſure of indulgences. 10. Cœcil. Trid. Seſſ. vlt.

That beſide Baptiſme and the LORD'S Supper, there are alſo fiue other Sacramentes of the Goſpell, properlie ſo called. 11. Concil. Trid. Seſſ. 7

That the Bodie and Blood of CHRIST, is not onelie truelie and reallie preſent in the Sacrament of the Supper, but lykewyſe that the verie viſible Elements, are tranſubſtantiate into the verie ſubſtance of CHRISTS Bodie and Blood. 12. Cœcil. Trid. Seſſ. 3 ſub Iulio 3.

That the Cup in the Communion ſhould not bee permitted, or giuen to the people. 13. Cœcil. Trid. Seſſ. 8

That beſide CHRIST'S Sacrifice of Himſelfe once vpon the Croſſe for euer, there is alſo a daylie 41.

daylie, proper, propitiatorie and reall ſacrificing of Him vpo the Altar, for the quicke an the dead: and this is the ſacrifi of the Maſſe.

CHAPT. III.

Of the Noveltie, then, firſt, of the doctrine of vnwritten traditions, whereon the mayne bodie of Poperie is built altogether.

THE firſt vrgers, then, of vnwritten Traditions in the Chriſtian Church, wee finde to haue beene ſome Heretickes, who aroſe in IRENEVS dayes, Anno 180; of whom hee wryteth thus, When they are convinced by the Scriptures, they fall out into the accuſation of the Scriptures, (ſayth hee) as if they were not rightlie alledged, or of authoritie of them-

Iren. Lib. 3 Cap. 2

themſelues: and becauſe they are ambiguouſlie ſet downe, and that the trueth can not bee found out of them, by thoſe who knoweth not Tradition, which was not delyvered by writ, but by word; for which cauſe *Paull* himſelfe ſayde, Wee ſpeake wiſedome amongſt theſe that are perfect.

In which wordes is not onelie ſet downe, what Armour onelie the Orthodox Fathers then vſed, for convincing of Heretickes, to wit, the holie Scriptures; but alſo in theſe ancient Heretickes, is ſeene the true picture of our new *Romaniſtes*, who when they are in lyke-manner convinced by Scripture, they fall out lyke-wyſe into the accuſation of the Scriptures; that they are not rightlie tranſlated by vs, and are not of ſufficient authoritie of themſelues: without the Churches declaration, that they are alſo ambiguous and obſcure, and that the trueth in all poynts of Doctrine can not be had out of

out of them, without vnwritten Tradition, bringing alſo for the maynteyning thereof, this ſame place of Scripture, adduced by theſe ancient Heretickes.

2 Cor. 2. 6. Bel. l. 4. de verbo 6. 8.

The ſame doeth *Tertullian* lykewyſe teſtifie of the Heretickes in his tyme, who would not graunt (ſayeth hee,) that the Apoſtles revealed all thinges to all men, but ſome thinges they taught ſecretlie, and to a few, (even as *Bellarmine* ſpeaketh) which were to bee preſerved from age to age, by vnwritten Tradition: for which cauſe the Apoſtle ſayeth to TIMOTHIE, *O* Timothie, *keepe that which was committed to thee.*

Tertul. de præſcript. adv. hæret. c. 25. Bel. l. 4. de verbo 6. 11.

The Author alſo of that Booke, *de Vnitate Eccleſiæ*, (thought to bee *Walſtram* Biſhop of *Nauenburg*) ſhoweth, that this laven ſpred moſt and prevayled in the *Romiſh* Church, when the Papacie came to an hight in *Hildebrandes* tyme, about

Lib. de vnitate Eccleſ in Tom. 8.

bout the yeare 1072, by the monaſticall ſort of that age; of whom hee (beeing living in that ſame age) ſayeth, That deſpyſing theſe doctrines that are of GOD, (to wit, in holie Scripture) they affect other doctrines, (ſayeth hee) and bringeth in into the Church commandementes of humane inſtitution. And agayne, hee ſhoweth why they ſuffered not their Novices, (as they ought) to exerciſe themſelues diligentlie in Scripture; to wit, that their vnpoliſhed myndes might bee fedde with the huskes of Devils, which are (ſayeth hee) the cuſtomes of the traditions of men.

ſcript. germā o M. frehero Edit. p. 233. et 228

And which thing was ſo farre contrarie to the ancient cuſtome, vſed at firſt in Monaſteries, that their owne *Duarenus* teſtifieth, they were nothing elſe but Seminaries of Divinitie, wherein they ſtudied (ſayeth hee) diligentlie the Scriptures: and out of which, as out of a Seminarie, theſe were choſen

Duarenus de ſacris Eccleſiæ miniſt. l. 1. c. 28.

chosen and taken out. for vndergoing Ecclesiasticall charges, who were amongst them of best lyfe and learning.

Beda l. 3. Hist. Eccles. Angli c. 4.

Whence it is lyke-wyse that venerable *Beda* testifieth, that this was the exercyse of those who were in that Famous and Religious Monasterie of our Land, called *Colmekill*; to wit, that they might onelie learne these Doctrines, which were in the Propheticall, Evangelicall, and Apostolicall Scriptures (sayeth hee.)

Charroneus verit. 3. c. 4. Hosius c. 92. confess.

Which thing is farre different from the Doctrine of the *Romane* Church now, who teacheth, that the Scripture is the least part of revealed trueth, and the farre greater part of the Gospell is come to vs by vnwritten tradition. (as sayeth *Hosius*,) of which sort *Petrus à Soto* granteth these to bee, to wit, the sacrifice of the Masse, invocation of Saynctes, the Popes Supremacie, Prayers for the Dead, the fiue Sacramentes,

beside

beſide Baptiſme and the LORD'S Supper. Wherevnto their *Caniſius* joyneth, worſhipping of Images, and their Biſhop *Lindanus* addeth Tranſubſtantiation, the Communion vnder one kynde, Indulgences and Purgatorie: ſo that by their owne confeſſion, the mayne bodie of Poperie, is not built vpon the *ſure* foundation of Propheticall, and Apoſtolicke writ, as on the Rocke, but vpon the ſandie and vnſure foundation of pretended vnwritten tradition.

Caniſius catech. c. 5. Lindanus l. 4. panopl. c. 100. Luke 1. 4. 2. Pet. 1. 19.

CHAPT. IV.

That theſe Doctrines of Fayth, for which the *Romaniſtes* pretende onlie vnwritten tradition, as their warrand, are not onelie beſide, but alſo plainly contrarie to the written word, by their own confeſſion: and ſo can not

can not bee but the lau
ſowne Popple in the Lor
Field.

Bell. l. 4. de verbo c. 11. § octavo

BELLARMINE in his four
Booke of the Word of Go
profeſſeth in the name of
Romaniſtes, ſaying, That ſuch t
ditions as are repugnant to Scri
ture, we never doe defende, (ſay
hee,) ſeeing there-fore hee r
nounceth ſuch, and abdicat
them both from his profeſſio
and patrocinie. Let vs inquy
concerning ſome poynts of Pop
rie, (by their owne confeſſion,)
whether they bee *Babels* babes, o
the brood of ſuch a baſtard birth.

And firſt, wee know that pub
licke prayer, and performing of
divine worſhip, in an vnknowne
tongue to the People, is a do
ctrine and practiſe of Poperie, ha
ving no ground but vnwritten tra
dition. But if it bee asked whe
ther this bee agreeable to Scrip
ture, 1. COR. 14. or contrarie
thereto

thereto, their owne Cardinall *Cajetane* on that place will tell vs, ſaying, By this doctrine of S. *Paull* it is to bee helde, that it is farre better for the edifying of the Church, that publicke prayers, which are vttered in the hearing of the people, bee ſaid in a language common, and knowne both to the Clergie and people.

And agayne, (ſayth their owne *Benedictus Montanus*,) altho the Apoſtle would haue prayers ſayde in a language that is vnderſtood, yet notwithſtanding it is to bee helde, that the Church (to wit, of *Rome*,) for moſt juſt cauſes, hath decreed and ordayned the contrarie. Heere, then, wee ſee that the *Romane* Church, can decree cleane contrarie to the doctrine of the written Word. *Biſhop Montanus, in 1. Cor. 14.*

Agayne, wee know that the prohibition of people to reade the Scriptures, is a doctrine and practiſe of Poperie; having no warrand, but the Churches tradition: but if it bee asked, whether this bee

bee agreeable to Scripture, or no
Eſpen. in Titum c. 2. and eſpeciallie to COLOSS. 3. is their owne Biſhop *Eſpenceus* will tell vs, ſaying, It is manifeſt by the doctrine of the Apoſtle to the *Coloſſians*, 3. 4. and by the practiſe of the Church, (ſayeth hee) that of *olde* the vſe of the Scriptures was permitted to the people. Therefore ſayeth the Ieſuit *Azorius*, wee confeſſe that in S. *Ieromes*, and *Chryſoſtomes* tymes, the Laicke people were exercyſed in reading of the Scriptures, becauſe they were written in theſe Languages which they did vnderſtād, and ſo ſayeth alſo their *Alfonſus à Caſtro*, *Agrippa*, and others.
Azor. inſtit. moral l. 8. c. 26. et 28.
Alfōſ. à Caſtro verbo Scriptura, *Agrippa*, *de van. ſū, Cap. 100.*

3. Lyke-wyſe wee know, That the making the Image of GOD the Father, after the likeneſſe of an olde man, is a doctrine and practiſe of Poperie; having no
Bell. l. 2. de Reli. que c. 8.

warrand,

warrand, but the tradition of the *Romane* Church: But if it bee asked, whether this bee agreeable to Scripture, Exod. 20. 4. and Devt. 4 15. a clowde of witneſſes of their owne Doctors will tell vs the contrarie, as *Bellarmine* confeſſeth, *Abulenſis* to bee, *Durand*, and *Pereſius*, to whom wee may joyne alſo the late Ieſuit *Vaſquez*, and others: Wherefore *Iohannes Raguſius*, in his Oration at the Councell of *Baſil*, is forced to confeſſe, That altho in the olde Law, the viſible Images of GOD, and of his Saynctes, were forbidden by the Law of GOD, and no libertie was graunted ſince, eyther in the Olde or New Teſtament to make anie ſuch; yet the Church taught (forſooth) by the holie Ghoſt, (ſayeth hee) hath not onelie permitted, but decreed and ordayned the contrarie. Where wee may ſee a ſtrange libertie aſſumed by the Church, and a farre ſtranger inſpiration of her

Abulenſis in Deut. 4.q.5.
Durand. in 3. Diſt. 9.q.1.
Pereſ. de Trad. Part. 3. de Imag. Vaſq. 1.2. de ador. c 3. diſp 4. num 74.

ker by the holie Ghoſt, hee to be contrarie to himſelfe, and ſhee to trangreſſe GOD'S expreſſe command in Scripture, by his inſpiration.

More-over, wee know that the giving of the Communion to the people, vnder one kynde onelie, is a doctrine and practiſe of Popeperie, having no warrand for it but the tradition and authoritie of the *Romane* Church: but if it bee asked whether this bee agreeable to Scripture or no, the Councell of *Conſtance*, all in one voyce, will tell vs the contrarie, and confeſſe that neyther was it ſo in CHRIST'S inſtitution ſet downe in holie Scripture, nor was it the practiſe of the Apoſtles, o of the primitiue Church; but is brought in later, for ſuch reaſons as the Church of *Rome* thought good. For ſo ſayeth the Councell, Albeit CHRIST after Supper did inſtitute this venerable Sacra-

Cæcil. Conſtance Sect. 13.

ment,

ment, and gaue it to His Diſciples vnder both kynds of bread & wine: As alſo, tho in lyke-manner this Sacrament was receaved by the faythfull vnder both kyndes, *Notwithſtanding there-of*, this cuſtome for eſchewing of certayne dangers and ſcandalls that might enſue, vpon good reaſon is now brought in, that the ſame ſhall bee receaved by Laickes vnder one kynde onelie. Where wee ſee that the Church of *Rome* thinketh her ſelfe wyſer, and more prouident in fore-ſeeing of dangers, than CHRIST, His Apoſtles, and the primitiue Church was, and that lyke the *Phariſees* and *Scribes* of olde, by her traditions ſhee hath made the word of GOD to bee of no effect.

CHAPT

CHAPTER V.

That theſe Doctrines of Fayth, for which the *Romaniſtes* pretende onlie vnwritten Tradition, by their owne confeſſion, are neyther neceſſarie nor profitable to ſalvation; and conſequentlie not onelie ſuperfluous, but vnjuſtlie vrged to bee believed, vpon danger of ſalvation.

Bell. l. 4. de verbo c. 11. §. his notatis.

CArdinall *Bellarmine*, in his fourth Booke of the Word of GOD, confeſſeth, that the Apoſtles did preach vnto GOD'S people, all theſe thinges which were neceſſarie and profitable vnto them, (ſayeth hee) vnto their ſalvation: But what they preached ſo to all, that alſo they wrote, and left regiſtrate in Scripture:

Scripture: for ſo ſayeth *Bellarmine* in lyke-manner, I affirme, that all theſe thinges were written by the Apoſtles, (ſayeth hee) which are neceſſarie for all men, and which they publicklie preached to all. Therefore it followeth, that in the Apoſtles writs are contayned all thinges, which are neceſſarie and profitable to ſalvation. *Ibidē.*

But to ſubſume: Theſe doctrinall Traditions, whereon is grounded the myne bodie of Poperie, were not written by the Apoſtles, (as is confeſſed.) Therefore it followeth, that the ſame are neyther neceſſarie nor profitable to ſalvation: and ſo wee ſee, what doome their owne mouthes by the force of trueth, are made to pronounce vpon theſe vnwritten Doctrines and Traditions; and conſequentlie how vnjuſtlie they are obtruded vpon Gods people.

Next, I argue, What the Apoſtles did preach vnto all, as *Act.* 20.27

1. Cor. 15. 2. neceſſarie and profitable vnto ſalvation, and which S. PAVLL calleth elſewhere the whole councell of GOD, that onelie ſhould their ſucceſſoures teach vnto all, as neceſſarie and profitable vnto ſalvation.

But the Apoſtles (as is confeſſed) did preach nothing vnto all, as neceſſarie and profitable vnto ſalvation, but that which is written in holie Scripture, vnder the payne of that curſe denounced by S. *Paull*, GAL. 1. 8.

Therefore, nothing ſhould bee taught by true Paſtors as their ſucceſſoures vnto all, as neceſſarie and profitable vnto ſalvation, but that which is written in holie Scripture. Where-fore ſayeth *Auguſtine*, if wee or an Angell from Heaven preach vnto you any thing, beſide that which yee haue receaved, in the Legall and Evangelicall Scriptures, let him bee accurſed. As alſo ſayeth their *Aquinas*, It is to bee affirmed, that

Aug. l. 3. cont. petil. c 6. So Baſil ſumma moral 246. 1

that no other thing ought to bee preached, but that *onelie* which is contayned in the Goſpells, and Epiſtles, and in the holie Scripture, playnlie or more obſcurelie. *Aquinas in Gal. 1*

Whoſoever then teacheth for doctrines of fayth, anie vnwritten traditions, neyther contayned in holie Scripture playnlie nor obſcurelie, (as *Canus* affirmeth moſt poynts of their doctrine to bee) it followeth that hee is no true teacher, nor ſucceſſour to the Apoſtles; but controlling Scripture, and deſerting their practiſe, hee declareth himſelfe to bee an impoſtor, guiltie of prophane Novelrie, a ſower of Tares in the LORD'S Field, and will-fullie to incurre that Apoſtolicall Anathema. *Canus Loc. Theol. c. 3. fund. 3.* *Gal. 1. 8.*

CHAPTER VI.

Of the Novelrie, of withholding the people from

reading of the Scripture.

FIrſt, then, omitting Teſtimonies of Scripture formerlie ſe downe, which make for the poynt, I come to the Teſtimonie of one of their late and famous Biſhops, *Eſſencæus* by name, whereby hee witneſſeth, That the with-holding of Scripture from the people, was neyther in the Apoſtles tyme, or agreeable to their doctrine, nor yet was it in the tyme of the primitiue Church, whoſe practiſe was contrarie to theirs now-a-dayes: his wordes then are theſe, It is manifeſt (ſayeth hee) by the doctrine of the Apoſtle, Col. 3. 16. and by the practiſe of the primitiue Church, that of olde, the publicke reading of the Scripture, was permitted to people.

Eſſencæus in Tit. 2

Whence it was that *Chryſoſtome* in his tyme, did vehementlie vrge the ſame vpon his auditors, ſaying, I beſeech you all that are Laickes, that yee get Bibles to your ſelues, the

Chryſoſt. Hom. 9. in Epiſt. ad Coloſſ.

the medicine of the ſoule: and if yee will not get more, get to your ſelues the New Teſtament at leaſt. And agayne, hee ſayeth, What is it, then, that wee ſo earneſtlie requyre of you, but that one of the dayes of the weeke, or at leaſt vpon the Sabbath day, yee would haue a care to reade the Goſpells, which before yee come to theſe Sermons, ye haue amongſt your handes at home, and that yee would frequentlie repeate the ſame, and diligentlie ſearch out the meaning, and note what is cleare, and what is obſcure therein. By doing whereof, he ſhoweth what good will redound both to him who was their teacher, and to them who were his hearers; to wit, that hee ſhould neede the leſſe labour and paynes, to make them vnderſtand the meaning of the Goſpell, when at home they haue made the Text familiare to themſelues; and they alſo ſhould thereby bee made the more ſharpe and quicke in vnderſtanding, not

Hom. 10. in Iohan. xcm.

onelie to heare and perceaue what is ſayde vnto them, but alſo to teach others. And if anie ſhould pleade the want or ſcarcitie of Bookes, hee ſhoweth concerning this, that it were ridiculous to anſwere theſe who were rich; and as for the poore ſort, hee ſhoweth alſo, that it is a ſhame to them to want the Scripture, which can afford ſo great profit to them, as their ſoules inſtruction, and yet carefullie to acquire ſuch tooles or inſtruments, as their ſeverall Trades requyred, for winning their bodilie Foode: but if anie bee ſo poore, (ſayeth hee) that by no meanes hee can acquire Bookes to himſelfe, then by the continuall reading of the Scriptures, which is in this place, hee needeth not to bee ignorant of anie thing that is therein.

Azor. inſtit. moral l.8. c. 28. et 26.

Which thing made the Ieſuit *Azorius* to ſay, Wee confeſſe, that in the tymes of *Ierome*, and *Chryſoſtome*, (which was 400 yeares, and aboue, after CHRIST) that

that the Laickes were exercyſed in reading of the Scripture, becauſe they were written in theſe Languages, (ſayeth hee) which they did vnderſtand.

Wherefore alſo did *Theoderet* affirme, (in the 500 yeare of God) that the *Hebrew* Text of the Olde Teſtament, was not onelie tranſlated into the *Greeke* tongue, for the *Grecians* to reade and vnderſtand, but alſo into the *Latine*, *Ægyptian*, *Perſian*, *Armenian*, *Scythian*, and *Sauromatican*; and that I may ſpeake it in one word, (ſayeth hee) the Scriptures are tranſlated into all Languages, which at this day anie Countrey what-ſo-ever vſeth to ſpeake: whereby it commeth to paſſe, that everie where you may ſee, that theſe doctrines of fayth which we holde, (ſayeth hee) are not onlie familiarlie knowne by theſe who are Church-men, & teachers of the people, but lyke-wyſe by verie Shooe-makers, Smithes, Weavers, and all ſuch lyke Crafts-

Theod. de cur. Græc. affect. l. 5. f. 51. Socrat. ſ. Hel. l. 2 de Græc. c. 16 § vera igitur ſententia.

men: yea, by all our Women, and not theſe onelie who bee learned, (if anie ſuch bee) but alſo by poore Trades-women, menders of Cloathes, ſerving women, and wayting maydes. Neythe doe they onelie who dwell in Townes, (ſayeth hee) vnderſtand well theſe thinges, but lykewyſe the Husband-men: ſo that you ſhall finde diggers of Ground, Heards-men, and ſetters of Plants, diſcourſing of the holie Trinitie, and the Creation of all thinges, and having more knowledge of the nature of man, than ever *Plato* or *Ariſtotle* had.

And that this alſo was the auncient BRITANE practiſe within this Ile, in the 700 yeare of GOD, Venerable *Beda*, who lived in the ſucceeding Centurie or there-by, in his Eccleſiaſticall Storie of the *Engliſh* Nation, moſt clearlie doeth ſhowe, where ſpeaking of the lyfe of that Religious Biſhop *Aidanus*, hee telleth vs, that not onlie the Clergie men that were with him

Beda lib. 3. Eccl. Hiſt. Ang. c. 5.

him in companie, but alſo theſe who were Laickes, were diligentlie exercyſed in reading of the Scriptures, or learning Psalmes by heart. For which ende alſo *Cornelius Agrippa* reporteth, That there was a Decree in the firſt Councell of *Nice*, that none who were able to reade, ſhould want the Booke of the Scripture: and wherevnto ye haue heard how ſeriouſlie *Chryſoſtome* did exhort his auditoures: Not-with-ſtanding wherof, how peremptorily people are nowe forbidden, to haue or reade the ſame, let this enſuing prohibition, printed of late, and publiſhed in *Spaine*, teſtifie.

Agrip pa de vanit ſci. c. 100.

The Spaniſh Prohibition,

of having the Bible in anie vulgar tongue, or anie wayes to reade the ſame, ſet foorth by *Don Bernardo de Sandonal*, *i rozas*, Cardinall of S. *Anaſia*, Archbiſhop

biſhop of *Toledo*, Primate of *Spayne*, and Inquiſitor generall.

In iudice ex purg. biſpan excuſ. Madriti. 1612. regla. 4.

COmo la experiencia aya enſeñado que de permiter ſe la ſagrada biblia en lengua vulgar, ſe ſigue, por la temeridad de los hombres, mas damno que proueecho, ſe prohibe la biblia con todas ſus partes, impreſſa, o de mano en qualquier lengua vulgar, i aſsi miſmo los ſumarios, i compendios, aunque ſean hiſtoriales, de la miſma Biblia, o libros de la ſagrada eſcritura, eſcritos en qualquier idioma, o lengua vulgar.

The ſame in Engliſh.

SEeing it is manifeſt by experience, if the holie Bible bee permitted in the vulgar tongue, that thorow the temeritie

meritie of men, more hurt than profit will aryſe: therefore the Bible is prohibit with all the partes thereof, whether printed or written, in what-ſo-ever vulgar tongue it bee, as alſo all ſummaries or compends, altho they bee Hiſtoricall onelie of the ſayde Bible, or bookes of holie Scripture, in what-ſo-ever vulgar tongue or language the ſame bee anie wyſe written.

CHAPT. VII.

The Novelty of the Popes Supremacie, and firſt, The Noveltie of the ſtile of *Univerſall Biſhop*, where-by hee claymeth the ſame.

This

THis poynt of Papall Supremacie, (the loftieſt Towre of *Babels* prowde building,) *Boneface* the eyght declared to bee of ſuch conſequence, as all Chriſtians are bound to bee ſubject there-to, and believe the ſame, vnder payne of damnation, ſaying, More-over for all humane creatures to bee ſubject to the juriſdiction of the Biſhop of *Rome*, wee declare, affirme, decree, and proclayme, that the ſame is altogether of the neceſſitie of ſalvation. Now, (ſayth *Bellarmine*) one title amongſt all others, out of which is collected the ſupremacie of the Biſhop of *Rome*, is this, the title of *Vniverſall Biſhop*, of the antiquitie whereof, if wee inquyre wee ſhall finde.

Extra vag. comm. lib. 1. Tit. 8. c. 1. de major et obed. Bell. l. 2. de pont. Rom. c. 31.

The firſt who ever vſurped this title, (as all Hiſtories record) to bee IOHN, Patriarch of *Conſtantinople*, who obtayned of the Emperour *Mauricius* ſo to bee called, 600 yeares after CHRIST; and which

which ſtyle was ſtronglie oppoſed by Pope *Gregorie* the firſt, in this ſenſe as Cardinall *Cuſanus* teſtifieth, to wit, as it imported one to bee ſo principall, as all others ſhould bee ſubject to him, (as *Boniface* decreed) or as *Gregorie* himſelfe ſayeth, one to mount aboue others to ſuch an hight of ſingularitie, as that hee would bee vnder none, but hee alone would bee aboue all: and which ſtyle hee challengeth expreſſie of NOVELTIE, calling it *novum nomen & nova preſumptio.*

Cuſan concord Eccleſ lib. 2. c. 34.

Greg. Lib. 4 Epiſt. 38.

Lib. 4 Epiſt. 36. et Lib. 6. Epiſt. 30.

And leſt this ſhould haue beene thought a Novelrie, onelie in the Patriarch of *Conſtantinople*, vſurping agaynſt *Rome*, and that Pope *Gregorie* had quarrelled it, onelie as an injurie done to himſelfe, and to his Sea, therefore hee firſt cleareth himſelfe thereof, ſaying to the Emperour, Doe I in this matter (moſt Religious Lord) defende anie cauſe of myne, or doe I challenge herein anie

Lib. 7 Epiſt. 31.

Lib. 4 *Epiſt.* 36. anie ſpeciall wrong done to mee? And to cleare this the more, hee ſayeth, None of my predeceſſours would ever conſent to vſe ſuch a prophane title, no, not *Peter* himſelfe the firſt alleadged founder of that Sea, who altho hee was the chiefe of the Apoſtles, and according to his Apoſtolicall place, had the care of the whole Churches committed to him, (as *Paull* alſo profeſſeth) yet notwithſtanding, (ſayeth hee) hee is not called the Vniverſall Apoſtle.

2. *Cor* 11. 28

Lib. 4 *Epiſt.* 36. And as hee witneſſeth this of his predeceſſoures, ſo hee ſhoweth, that this title was offered to himſelfe, and yet hee would nowayes accept of the ſame: therefore hee ſayeth to *Eulogius*, Biſhop of *Alexandria*, and *Anaſtacius*, Biſhop of *Antioch*, Seeing wee would not in anie caſe accept anie ſuch honour, (ſayeth hee) beeing offered vnto vs, conſider how ſhamefull a thing it is, for anie man violentlie to vſurpe the ſame: wherefore let not your holineſſe in your writings,

writings, ever ſtyle anie man whoſo-ever hee bee, *Vniverſall Biſhop*.

And even when it was given to himſelfe in a letter, written by *Eulogius*, Biſhop of *Alexandria*, hee rejected the ſame as a title of damnable pryde, ſaying, Beholde in the preface of a letter which yee ſent vnto mee, who forebade anie ſuch titles, you haue cauſed ſet downe the word of a prowd ſtyle, calling mee *Vniverſall Biſhop*, which I beſeech your ſweeteſt Holineſſe, that you doe ſo no more. *Lib. 7 indict. 1 Epiſt. 30.*

Yea, hee ſhoweth that this wicked ſtyle, imported no leſſe pryde, than that of *Lucifer* himſelfe, ſaying to *Iohn* of *Conſtantinople*, Who elſe, I pray thee, by ſuch a wicked title is ſet before thee to imitate, but hee who deſpyſing the Legions of Angels, who were in one ſocietie joyned with him, attempted to mount aboue them to ſuch a hight of ſingularitie, that hee would bee vnder none, (ſayeth hee) but hee *alone* would bee aboue all others? And agayne, What elſe ſayeſt *Lib. 4 Epiſt. 38.*

sayest thou heereby, but I will ascende to Heaven, and exalte my Throne aboue the Starres, and be lyke to the highest? For what are thy brethren *Bishops of the Catholicke Church, but the Starres of Heaven?

*Note that hee calleth all Bishops, Bishops of the Vniuersall Church, but will haue none called Vniuersall Bishop: this beeing the difference, (as their owne Salmeron sheweth) that the one hath a care of the good of the whole Church, & vult omnibus prodesse, the other will bee aboue the whole Church, & solus omnibus praesse. Salmeron Tom. 12. Tract. 68.

More-over, hee declareth this style to bee playne Antichristian, and consequentlie clearlie guiltie of Noveltie: for (sayeth hee) I confidentlie affirme, that whosoever hee bee that calleth himselfe *Vniuersall Bishop*, or desireth so to bee called, he is the fore-runner of Antichrist, who by pryde extolleth himselfe aboue all others. And therefore beeing Antichristian, the same

ſame *Gregorie* telleth, that it is ſo farre from true Catholick faith, to aſſent thereto, as on the playne contrarie, this is to depart from the faith, and make Apoſtaſie to *Antichriſtianiſme*. For to giue aſſent, or acknowledge anie ſuch ſtyle, what elſe is it, but to loſe the faith, and make ſhip-wracke there of, (ſayeth hee?) Which thing made Cardinall *Cuſanus*, to denye plainlie, that the Pope was *Vniuerſall Biſhop*, but onelie the firſt Biſhop, ſaying, And while wee defende this part, to wit, that the Pope is not *Vniuerſall Biſhop*, but onelie the firſt aboue others, (to wit, in place) and while wee found the vigour and ſtrength of holie Councells, not on the Pope, but vpon the conſent of all, becauſe in ſo doing wee defende the trueth, (ſayeth hee) and reſerue vnto everie one their owne honour, heereby wee reverence the Pope a-right.

Greg. Lib. 6 Epiſt. 30. l. 4 Epiſt. 32.

Cuſanus concord cathol l. 2. c. 13. in fine.

The cauſe lykewyſe, why the primitiue and godlie Biſhops of *Rome*,

Rome, never claymed anie such supremacie, *quasi Episcopi vrbis potius quam orbis*, (sayeth their owne *Duaren*) and would never vse or assume, (as *Gregorie* testifieth) anie such prowde title, their owne Bishop of *Rochester* clearlie setteth downe, saying, For that age (beeing neare to the Apostles tymes) did studie to modestie, and humilitie, for as yet the word of CHRIST was recent in their memories, (sayeth hee) which sayth, *Except that ye be converted, and become as these little ones, yee can not enter into the Kingdome of Heaven.* Wherefore they had a care to debarre from them these glorious titles, (sayeth hee) whereon the very lightest occasion of pryde in the aryse, Insinuating thereby evidently, not onlie the latter Novelties of anie such lottie styles and supremacie, which the latter Bishops of *Rome* doe vsurpe, but also the

Rossen cont. Luther Veritas 8.

ground wherefrae the ſame proceedeth, to wit, the want of that wonted modeſtie and humilitie of their predeceſſoures, and the oblivion of theſe words of CHRIST, which were ever recent in the memories of their auncient and godlie forebeares.

CHAPTER VIII.

The Novelty of the Popes ſupremacie it ſelfe, and writ, over the whole Clergie in matters Eccleſiaſticall.

THe Novelrie of Papall ſupremacie it ſelfe, implyed in

ſayeſt thou heereby, but I will aſcende to Heaven, and exalt my Throne aboue the Starres, and be lyke to the higheſt? For what are thy brethren * Biſhops of the Catholicke Church, but the Starres of Heaven?

*Note that hee calleth all Biſhops, *Biſhops of the Vniverſall Church, but will haue none called* Vniverſall Biſhop: *this beeing the difference, (as their owne* Salmeron *ſheweth) that the one hath a care of the good of the whole Church*, & vult omnibus prodeſſe, *the other will bee aboue the whole Church*, & ſolus omnibus preeſſe, *Salmeron Tom.* 12. *Tract.* 68.

More-over, hee declareth this ſtyle to bee playne Antichriſtian, and conſequentlie clearlie guiltie of Novelcie: for (ſayeth hee) I confidentlie affirme, that whoſoever hee bee that calleth himſelfe *Vniverſall Biſhop*, or deſireth ſo to bee called, he is the fore-runner of Antichriſt, who by pryde extolleth himſelfe aboue all others. And therefore beeing Antichriſtian, the ſame

ſame *Gregorie* telleth, that it is ſo farre from true Catholick faith, to aſſent thereto, as on the playne contrarie, this is to depart from the fayth, and make Apoſtaſie to *Antichriſtianiſme*. For to giue aſſent, or acknowledge anie ſuch ſtyle, what elſe is it, but to loſe the fayth, and make ſhip-wracke there of, (ſayeth hee?) Which thing made Cardinall *Cuſanus*, to denye plainlie, that the Pope was *Vniverſall Biſhop*, but onelie the firſt Biſhop, ſaying, And while wee defende this part, to wit, that the Pope is not *Vniverſall Biſhop*, but onelie the firſt aboue others, (to wit, in place) and while wee found the vigour and ſtrength of holie Councells, not on the Pope, but vpon the conſent of all, becauſe in ſo doing wee defende the trueth, (ſayeth hee) and reſerue vnto everie one their owne honour, heereby wee reverence the Pope a-right.

Greg. Lib. 6 Epiſt. 30. l. 4 Epiſt. 39.

Cuſanus cõcord cathol l. 2. c. 13. in fine.

The cauſe lykewyſe, why the primitiue and godlie Biſhops of *Rome*,

Rome, never claymed anie ſuch ſupremacie, *quaſi Epiſcopi vrbis potius quam orbis*, (ſayeth their owne *Duaren*) and would never vſe or aſſume, (as *Gregorie* teſtifieth) anie ſuch prowde title, their owne Biſhop of *Rocheſter* clearlie ſetteth downe, ſaying, For that age (beeing neare to the Apoſtles tymes) did ſtudie to modeſtie, and humilitie, for as yet the word of CHRIST was recent in their memories, (ſayeth hee) which ſayth, *Except that ye be cõverted, and become as theſe little ones, yee can not enter into the Kingdome of Heaven.* Wherefore they had a care to debarre from them theſe glorious titles, (ſayeth hee) whereon the verie lighteſt occaſion of pryde might aryſe, Infinuating thereby evidentlie, not onlie the latter Noveltie of anie ſuch loftie ſtyles and ſupremacie, which the latter Biſhops of *Rome* doe vſurpe; but alſo the ground

Roffen cont. Luther Veritas 8.

ground wherefrae the ſame proceedeth, to wit, the want of that wonted modeſtie and humilitie of their predeceſſoures, and the oblivion of theſe words of CHRIST; which were ever recent in the memories of their auncient and godlie forebeares.

CHAPTER VIII.

The Novelty of the Popes ſupremacie it ſelfe, and firſt, over the whole Clergie in matters Eccleſiaſticall.

THE Noveltie of Papall ſupremacie it ſelfe, (implyed in the fore-named title of *Univerſall Biſhop*,) will the more clearlie appeare, by ſetting downe the beginning & progreſſe thereof, as their owne vndenyable recordes giue evidence thereof.

Firſt, then, their owne *Duarenus*

renus ſayeth, That the more auncient and holieſt Biſhops of *Rome*, beeing content with their owne Sea and Church, did leaue to other Biſhops, the free gouernament of theſe Churches that were committed to them: beeing (ſayth hee) rather as the Biſhops of a Citie, than of the whole world. But theſe Biſhops who came after them, did not contayne themſelues within theſe boundes; but as it were Lords and Kings, they made no doubt to doe all thinges at their pleaſure, (ſayeth hee) and to aſcrybe to themſelues the gouernament of the whole Church.

Æneas Syluius, after Pius, 2 Martino Maer. Epiſt. 227.

Hee who was afterward one of their owne Popes, lykewyſe teſtifieth, ſaying, Before the Councell of *Nice*, euerie one lived to himſelfe, and ſmall reſpect was had to the Church of *Rome*.

After this, Emperours becomming Chriſtian, there were appoynted about the tyme of the Councell of *Nice*, for the better gouernament of the Church, foure Patriarches,

Patriarches, all of a-lyke juriſdi-ction, and the Biſhop of *Rome* a-mongſt them as one, having onlie the Primacie of place, for the dig-nitie of the Citie, and imperiall ſeat therein; as is evident out of their owne wryters, and eſpecial-lie out of that Famous Councell of *Chalcedon*, conſiſting of 4 3 0 Bi-ſhops, whoſe mynde was (ſayeth *Bellarmine*) that the Church of *Rome* had therefore the firſt place, becauſe that Citie was the Seat of the Empyre.

Cõcil. Chalced. Act. 16. Bell. l. 2. de pont. c. 17. § alterũ

But thereafter, ſayth their owne Cardinall *Cuſanus*, by vſe and cu-ſtome of ſubjection vnto him, wee may ſee how farre the Biſhop of *Rome* hath prevayled in juriſdi-ction, beyond the holie and aun-cient boundes (ſayeth hee) and allowance, which was only within his owne weſterne Patriarchie.

Cuſa lib. 2. cõcord cathol c. 13.

The firſt thing they ſtroue for, (after the dayes of *Gregorie*) was for that ſtyle of *Vnyverſall Biſhop*, which hee had ſo much damned, and with it to clayme an vniverſall ſuprem

ſupremacie of juriſdiction over all others in matters Eccleſiaſticall: which ſtyle (as *Platina* telleth vs) *Boniface* the third obtayned from *Phocas* the Emperour, *magna cum contentione*, or with great oppoſition in the verie hatching: for,

Anno 657.

How farre contrarie this was (as *Gregorie* himſelfe ſayeth) to the Evangelicall ordinance and decrees of Councells, let the Canons of the firſt foure generall Councells teſtifie, which foure their canonized Pope *Gregorie*, did reverence alyke, as hee did the foure ſacred Evangeliſtes.

Greg. lib. 4. Epiſt. 32.

Lib. 1 Epiſt. 24.

The firſt whereof, was that Famous and firſt Councell of *Nice*, vnder *Conſtantine* the firſt Chriſtian Emperour, conſiſting of 318 Biſhops, and celebrate Anno 325, In the ſixt Canon whereof it was thus decreed, that the Biſhop of *Alexandria*, ſhould brooke alyke juriſdiction within his province, as the Biſhop of *Rome* did in his:

ſhowing

ſhowing thereby that all the Patriarches were alyke in juriſdiction within their owne precincts, without anie ſubordination of one to another. Wherefore Cardinall *de Cuſa*, (ſetting downe the meaning of *Patrius Mos*, vſed by the Councell) ſayeth, As the Biſhop of *Rome*, hath power over all his owne Biſhops, ſo lyke-wyſe the Biſhop of *Alexandria*, hath the ſame priviledge of power throghout all *Ægypt*. Which limitation of everie ones proper power within their owne precinctes, is called ἀρχαια ἐθη, or the auncient cuſtome amongſt Biſhops before: therefore ſayeth the Canon, concerning *Antioch*, Let *Antioch* alſo and other provinces, keepe their *Auncient* priviledges.

Cuſa lib. 2. cõcord cath. c. 13.

Whence wee conclude out of this Famous Councell, that if this was the auncient priviledge, and cuſtome of other Churches, to bee free from anie ſubjection to the Church of *Rome*, then her vniverſall

vniverſall claymed ſupremacie, now over all other Churches, as Miſtreſſe, and Mother over them, is nowayes the auncient fayth, nor profeſſion of the Catholicke Church: but an ambitious vſurpation, and a meere Noveltie.

The next generall Councell, whoſe ſacred Canons militate agaynſt the Noveltie of Papall ſupremacie, is that Famous Councell of *Conſtantinople*, conſiſting of 150 Biſhops, and helde in Anno 380; which (as *Bellarmine* confeſſeth) withſtood altogether any ſuch ſupremacie: the fift Canon of which Councell, giveth onelie a primacie of order to the Biſhop of *Rome*, amongſt his fellow Patriarches, which they declare hee had onelie given him, for the dignitie of the Citie, beeing the imperiall ſeat.

Bell. Ireſ. de Rom. Pont.

The third generall Councell, that giveth evidence of *Romes* Innovation heerein, is that Famous Councell of *Epheſus*, of 200 Biſhops, celebrate in Anno 434; reſolutelie

Apud Binũ Tom. 2. Act Con-

folutelie thus decreeing, Let it be obſerved, (ſay they) in all Provinces and Dioceſſes, that no Biſhop draw vnder his ſubjection, anie province which was not his *from the beginning*: leſt vnder pretence of Prieſthood, hee bring into the Church arrogancie and pryde. *cil, Eph. app. 1 c. 4. p. 768.*

The laſt, but not the leaſt evidence of the Noveltie of this Papall vſurped ſupremacie, is that of the Famous and fourth Councell of *Chalcedon*, of 430 Biſhops, and helde Anno 451; decreeing peremptorilie, that how-ſo-ever the Biſhop of *Rome*, had the primacie of place before the Biſhop of *Conſtantineple*, yet that the Biſhop of *Conſtantineple*, in all other thinges ſhould bee equall, and haue alyke priviledges with the Biſhop of *Rome*. Now wee know, that the equalitie of power & priviledges betweene two, diſſolveth *ipſo facto* Monarchie, which can not bee but in one, as the verie word importeth.

This ſacred Conncell, and the Act thereof, ſo galleth the *Romaniſtes*, that forgetting all pretended reverence to Antiquitie, and authoritie of auncient Councells, *Bellarmine* ſpareth not to impute to theſe godlie Biſhops, fraude and deceat, ſaying, They decreed this indeed, but not (ſayth he) without fraude and guyle. Which (as ſayeth *Lyrinenſis*) What is this elſe, but to treade vnder foot the decrees of the holy Biſhops, almoſt of the whole Eaſterne Church, for preventing ſo wyſelie, pronouncing ſo clearlie, oppoſing ſo ſtoutlie, and decreeing ſo piouſlie, agaynſt anie ſuch Noveltie, of the new *Romane* Hierarchie?

Bell. præf. de Rom. Pont.

CHAPT. IX.

The Novelty of the Popes Supremacie, which hee claymeth over Princes, as well

well as Prelates, and in thinges temporall.

HEEREIN, in theſe two poynts the Novation ſtandeth, made by the Biſhops of *Rome*, 1. in ſubducing their neckes from that homage and ſubjection, which they yeelded of olde to the Emperours, as their dread Soveraygnes, and 2. in reducing them to ſuch ſubjection vnder them, that they haue troden vpon ſome of their neckes.

Firſt, then, for witneſſing of the Biſhops of *Rome*, their homage and ſubjection, which from the beginning and of olde, they gaue to the Emperours, *Bellarmine* himſelfe will inſtruct vs, ſpeaking of that tyme, which was manie hundreth yeares after the Apoſtles, ſaying, At that tyme, altho the Biſhop of *Rome* in ſpirituall thinges was the head of all, even of Emperoures themſelues, yet in temporall thinges hee was

Bell. l. 1. de Cõcil. c. 13. §. 4ª. ratio.

ſubject to the Emperoures, (ſayeth hee) and becauſe hee acknowledged the Emperour to bee his temporall Lord, therefore hee made ſupplication to him, that hee would command a Councell to bee conveaned.

Whence it is, that Cardinall *Cuſanus* declareth, That the eyght firſt generall Councells, were convocate by the Emperoures, and nowayes by the Popes: in ſo much, that Pope *Leo*, with much intreatie deſired of *Theodoſius*, that a Councell might bee celebrate in *Italie*, and yet could not obtayne it.

Cuſa cōcord Cath. lib. 2. c. 25.

Gregorie lyke-wyſe the great, everie where in his Epiſtles to the Emperour *Mauritius*, ſtyleth him his ſupreame Lord & Soveraigne: and wryting vnto him concerning his imperiall command, that hee ſhould cauſe publiſh a certayne Law, which *Gregorie* thought vnjuſt, hee ſayeth, I as the moſt vnworthie ſervand of your ſacred Majeſtie, beeing ſubject to obey your

Greg. Lib. 2 Epiſt. 61.

your command, I haue cauſed ſende your Law which yee haue made, thorow ſundrie parts to bee publiſhed; and becauſe the ſame is nowayes agreeable to the Law of Almightie GOD, Beholde, I haue by my letter ſignified the ſame to my moſt excellent Lord: there-fore everie way I haue performed what I ought to doe, who hath both given obedience to the Emperour, and haue not beene ſilent, in that which I thought fit to ſpeake for GOD.

And yet in a more humble manner doeth *Agatho* the firſt, profeſſe his ſubjection to the Emperour, ſupplicating in theſe wordes, Bowing humblie the knees of the mynde, wee intreate your royall Clemencie. Where-with alſo *Adrian* the firſt, joyneth the proſtration of the bodie, ſaying, Proſtrate vpon the ground, and falling downe grooflinges at the ſoles of your feete, doe I intreate your Majeſtie. *Apud. Binii. Tom. 3. Act. 4. in œcum Cœcil. 6. ſub Agathone. Ep. 1. apud. Binii tom. 3*

Thus wee ſee, that ſervitude

and ſubjection, with proſtration and humble ſupplicating, was the auncient practiſe and profeſſion, of the Biſhops of *Rome*, to the *Romane* Emperoures, manie hundreth yeares after CHRIST, till in place of humilitie, *Luciferian* pryde was inſtalled in ſeat of Antichriſt.

The next poynt of Innovation, is the reducing of Emperours and Kings, by the Biſhops of *Rome*, vnto their ſubjection, and domineering ſo over them, as to inthrone or dethrone them, at their pleaſure, as BELLARMINE *de facto* inſtanceth, to haue beene done to Emperoures and King's; and yet that the auncient Biſhops of *Rome*, never vſurped ſuch power, nor vſed ſuch practiſes, agaynſt eyther Heathen, Hereticall, or Apoſtate Emperoures, *Bellarmine* himſelfe clearlie acknowledgeth.

Bell. l. 5. de p ont. c. 8.

Bell. l. 5. de pont. c. 4. et 7. §. quod ſi

The particular tyme, then, when the Noveltie of this vſurpation began to peepe out, their owne

Charter

Charter Monke, author of that booke intituled, *Faſciculus temporum*, telleth vs, That it was in the dayes of *Boniface* the ſecond, Anno 523; for, remarke, (ſayeth hee) that about this tyme, the Popes began to oppoſe themſelues to the Emperoures, even in temporall thinges, farre more than of olde they were wont. *Faſc. temp. in vita Boniſ. 2.*

Thereafter, their owne Biſhop *Otho Frigenſis*, condeſcendeth vpon the verie tyme of putting this vſurpation firſt into practiſe, ſhowing that *Gregorie* the ſeaventh, was the firſt who depoſed anie Emperour: ſo that till 1060 yeares after CHRIST, this bolde Noveltie began not to bee practiſed. Therefore ſayeth their owne *Barclay*, For the ſpace of a thouſand yeares and more, altho the Church did flowriſh with all wealth, and that there was alſo a great number of the wicked Princes and Tyrants, yet none of the auncient Fathers, or Orthodox writers in theſe tymes are *Otho lib. 2. Chr. c. 35.* *Barclaius cont. Monarchomachos l. 6. c. 26*

found, (ſayeth hee) who either by word or writ taught anie ſuch thing.

And when it began to bee practiſed, *Sigebert* the Monke, who lived in the eleventh hundreth yeare of CHRIST, and tyme of *Gregorie* the ſeaventh, ſayeth thereof, Let it bee ſpoken with leaue of all good men, (ſayeth hee) that this NOVELTIE, I will not ſay Hereſie, before this time was ever hatched, or peeped out in the world.

Sigeb. Chron 1088. p.101

And laſt, to put on the kepſtone of Antichriſtian pryde, and Tyrannious vſurpation, the Author of *Faſciculus Temporum*, telleth vs, that *Boniface* the eyght roſe vp to that hight of pryde, (ſayeth hee) that hee called himſelfe Lord of the whole world, as well in temporall, as in ſpirituall things: as if Kings onelie did reygne by them, and with the Tempter, they might diſpoſe of the Kingdomes of the Earth, to giue them to whom they will.

Faſcic temp. in vita Bonif. 8.

Who-

Who-ſo-ever, then, they bee, who may ſo clearlie ſee the Noveltie of this vſurpation, and yet ſo highlie advance the Biſhop of *Rome*, as onelie, that they make him not GOD, (ſayeth their owne *Caſſander*) and who extolleth his authoritie to bee not onelie aboue the whole Church, (as well in temporall, as ſpirituall thinges) but aboue the verie holie Scriptures, *&c.* I can not ſee, (ſayeth hee) why theſe men may not bee called falſe, or *Pſeudocatholickes*.

Caſſand. de officio pii viri.

CHAPTER X.

The Noveltie of publicke Prayer, and other divyne Service, in a tongue vnknowne to the people.

FIrſt, in this poynt, that the Apoſtles doctrine, and Churches practiſe in their tyme, was

Cajet. in 1. Cor. 14. contrarie to the *Romanistes* now, Cardinall *Cajetane* doeth evidentlie teſtifie, ſaying, Out of the doctrine of S. PAVLL, wee haue it clearlie ſet downe, that it is better for the edification of the Church, that publicke prayers which are vttered in the audience of the people, bee ſpoken (ſayeth hee) in a Language common both to Clergie and people, than otherwyſe. And that this was alſo the Churches conforme practiſe, in the dayes of *Iuſtine Martyr*, is evident, who in the ende of his ſecond Apologie for Chriſtians, in expreſſe tearmes telleth vs, (ſayeth *Bellarmine*) That the whole people in the Church vſed to anſwere, AMEN, when the Presbyter ended the Prayer or Thankeſgiving: wherefore it will follow, that the Prayer or Thankeſgiving was in the vulgar tongue, elſe ſayeth the Apoſtle, how ſhall hee that occupieth the rowme of the vnlearned ſay, AMEN, at thy Thankeſ-giving, if hee vnderſtand

Bell. l. 2. de verbo c. 16. §. ſed neque.

derſtand not what thou ſayeſt?

Next, what was the practiſe of the Church, after *Iuſtines* dayes, both in the Eaſt and Weſt, is lyke-wyſe cleare out of *Bellarmine*, who teſtifieth, ſaying, That this cuſtome was alſo a long tyme obſerved, both in the Eaſt and Weſt, is evident out of *Chryſoſtomes* Liturgie: where moſt clearlie (ſayeth hee) are diſtinguiſhed, what the Prieſt and Deacon, and what the people in divyne Service did ſing. As lyke-wyſe out of *Cyprian*, in his ſermon on the LORDS prayer, where hee ſhoweth, how the people did anſwere, ſaying, Wee haue our heartes vnto the LORD: and out of *Ierome*, in the preface of his ſecond booke on the Epiſtle to the Galatians, who wryteth, That in the Churches of the Citie of *Rome*, the people was heard lyke a heavenlie thunder, aunſwering with a lowde voyce, and ſaying, Amen.

Bell. loco quo ſupra.

Therefore their *Nicolaus de Lyra*, (and with him *Aquinas*, *Gretzer*, & others)

Lyra in 1.

Cor. 14. So Aquinas, and Gretzer. def. l. 2. de Verbo c. 16. Cassand, Liturg. cap. 28. et 36. See also his consult. art. 24.

others) freelie acknowledgeth, ſaying, In the primitiue Church the Thankeſ-givings, and all other common Seruice, was performed, (ſayeth hee) in the vulgar Tongue: and the Canonicall Prayers, (ſayth their *Caſſander*) and ſpeciallie the words of conſecration of the bodie and blood of our LORD, the Auncientes did ſo reade, that all the people might vnderſtand, and ſay AMEN thereto.

Erasmus in 1. Cor. 14.

Which cuſtome of the Church, (as yet vſed in *Ægypt*, and *Ethiopia*,) it is a wonder, (ſayeth *Eraſmus*) how it became to bee changed.

And if wee conſider M. *Hardinges* reaſon, in his aunſwere to Biſhop *Iewell*, why Prayers and all orher divyne Service, was vſed in the primitiue Church, in the vulgar tongue, wee ſhall finde that the ſame reaſon holdeth ſtill,

and

and ſo militateth conſtantlie agaynſt this practiſe of *Romiſh* Novelrie: for thus ſayeth M. *Harding*, In the primitiue Church this was neceſſarie, when fayth was alearning: and therefore the Prayers were made then in a knowne tongue, vnderſtood by the people, (ſayeth hee) becauſe of their farder inſtruction. And can anie man ſay nowe, but people in lyke-manner are learning the fayth daylie, and haue neede of farder inſtruction than they haue alreadie? Or will anie affirme, that this rule of the Apoſtle, *Let all bee done vnto edification*, helde onelie for a tyme? Therefore ſeeing the edifying of GOD'S people, (which is the finall cauſe why Prayer and publicke Thankeſ-giving, ſhould bee performed in the vulgar,) doeth not varie by diverſitie of tymes, but continueth ſtill: even ſo, then, ſhould ſpeaking in the Church vnto their vnderſtanding.

Harding. art. 3. diviſo 28.

1. Cor. 14. 3. &c.

CHAPT

CHAPTER XI.

The Noveltie of the invocation of Sayncts departed.

Cõcil. Trid. Seſſ. 9 and Bulla Pii 4. pro forma cõfeſſ. fidei dat. Rom. 1564. Bell. l. 1. de ſanct. c. 19. A. Eckii Enchirid. c. 35.

FOr diſcoverie of the Noveltie of which doctrine obtruded, to bee believed and practiſed by all Catholickes, vnder payne of damnation, wee haue before CHRIST the firſt foure thouſand yeares preſcription, againſt anie ſuch doctrine or practiſe in the Church of GOD, by the confeſſion of *Bellarmine*, and all other *Romaniſtes*, who graunt, That during all that tyme, both before and vnder the Law, there was no invocation of Sayncts departed.

Next, if wee come to our SAVIOVR'S tyme and his Apoſtles, their owne *Eckius* (*Luthers* great Antagoniſt) declareth, That in the

the New Teſtament the Apoſtles and Evangeliſtes, neyther taught by word, nor delyvered or left anie ſuch thing by writ, that the Saynctes departed ſhould bee invocated; neyther would the holie Ghoſt, (ſayeth hee) ſuffer them ſo to doe, by whoſe inſpiration they ſpake. The ſame alſo doeth their *Dominicus Bannes*, and the Ieſuit *Salmeron* teſtifie, rendring this reaſon, Becauſe it would ſeeme hard to the *Iewes*, (ſayeth hee) who were never taught ſo to doe by *Moſes* nor the Prophets, and the Gentiles ſhould haue thought, that there were manie gods exhibite to them, in place of the multitude of gods, which they had forſaken.

D. Bannes, in 2ª. 2ª. q. 1. art. 10

Salmeron in 1. Tim. 2 diſp. 8.

Beholde, then, heere a doctrine of the *Romane* fayth, confeſſed to haue for the warrand there-of, neyther Gods written word, nor yet Apoſtolicall vnwritten tradition: now if it was neyther written, nor preached by them, let anie man conſider if the Noveltie thereof

thereof bee not cleare, and that they can not eſchew the Apoſtles Anathema, who ſayeth, *If an Angell from Heaven ſhould preach vnto you, beſide that which I haue preached, let him bee accurſed.*

Gal. 1, 8.

Next, to the Apoſtles tymes, if wee come to after ages, and inquyre howe long was it after the Apoſtles, before anie mention was ever heard of anie ſuch thing, their owne Biſhop *Pereſius*, will playnlie tell vs, ſaying, That before the tyme of the Martyr *Cornelius*, (which was aboue 252 yeares after,) there was no mention, (ſayeth hee) ſo farre as wee can ſee, of anie invocation, or interceſſion of Saynctes.

Pereſius de trad. 3 pars de cultu ſanct.

What was the practiſe lykewyſe of the Church, in S. *Auguſtin's* tyme, (who lived after the 400 yeare of CHRIST,) and ſpecialle of the weſterne or *Romane* Church, himſelfe doeth declare, ſaying,

ſaying of the Martyrès and Saynctſ departed. As for ſuch men of God, (ſayeth hee) who haue ouercome the world, in confeſſing of Him, they are named in their owne place and order, but they are not prayed vnto. *Aug. l. 21. de ciuit. Dei c. 10.*

Yea, in the 1200 yeare of God, *Bernard* did put it in doubt, whether the Saynctes departed, anie wayes heard the liuing: which if they doe not, then ſpeaking to them by prayer, were altogether fooliſh: for ſpeaking of deuoute *Humbert*, hee ſayeth, Neyther ſee I him now, nor perhaps doeth hee heare mee. *Bernard de obitu Humberti.*

More-ouer, it is to bee obſerued, that the Fathers of the primitiue Church, vſed th s as a ſpeciall Argument, to proue Chriſt to bee GOD, becauſe Hee was euerie-where prayed vnto. Which Argument had beene of no force, if in thoſe tymes they had prayed eyther to Saynctes or Angels.

Therefore *Origen* ſhoweth, That Paull (1. Cor. 1. 2.) proueth heereby *Origē l. 8. in*

CHAPTER XI.

The Noveltie of the invocation of Saynctes departed.

Catal. Trid. Sess. 9 and Bulla Pii 4. per forma confess. fide doct. Rom. 1564. Bell. l. 1. de sanct. c. 19.

FOr discoverie of the Noveltie of which doctrine obtruded, to bee believed and practised by all Catholickes, vnder payne of dampnation, wee haue before CHRIST the first foure thousand yeares prescription, against that such doctrine or practise in the Church of GOD, by the confession of *Bellarmine*, and all other *Romanistes*, who graunt, That during all that tyme, both before and vnder the Law, there was no invocation of Saynctes departed.

A. Eccii Enchirid. c. 25.

Next, if wee come to our SAVIOVR'S tyme and his Apostles, their owne *Eccius* (*Luthers* great Antagonist) declareth, That in the

the New Testament the Apostles and Evangelistes, neyther taught by word, nor delyvered or left [illegible] Sayncte departed should bee invocated; neyther would the holie Ghost, (sayeth hee) suffer them so to doe, by whose inspiration they spake. The same also doeth their *Domenicus Bannes*, and the Iesuit *Salmeron* testifie, rendring this reason. Because it would seeme hard to the *Iewes*, (sayeth hee) who were never taught so to doe by *Moses* nor the Prophets, and the Gentiles should haue thought, that there were manie gods exhibite to them, in place of the multitude of gods, which they had forsaken.

Beholde, then, heere a doctrine of the *Romane* sayth, confessed to haue for the warrand there of, neyther Gods written word, nor yet Apostolicall vnwritten tradition: now if it was neyther written, nor preached by them, let anie man consider if the Noveltie thereof

D. Bannes, in 2. 2. q. 1. art. 10. Salmeron in 1. Tim. 2. disp. 8.

thereof bee not cleare, and that they can not eſchew the Apoſtles Anathema, who ſayeth, *If an Angell from Heaven ſhould preach vnto you, beſide that which I haue preached, let him bee accurſed.*

Gal. 1, 8.

Next, to the Apoſtles tymes, if wee come to after ages, and inquyre howe long was it after the Apoſtles, before anie mention was ever heard of anie ſuch thing, their owne Biſhop *Pereſius*, will plainlie tell vs, ſaying, That before the tyme of the Martyr *Cornelius*, (which was aboue 252 yeares after,) there was no mention, (ſayeth hee) ſo farre as wee can ſee, of anie invocation, or interceſſion of Saynctes.

Pereſius de trad. 3 pars de cultu ſanct.

What was the practiſe lykewyſe of the Church, in S. *Auguſtin's* tyme, (who lived after the 400 yeare of CHRIST,) and ſpecallie of the weſterne or *Romane* Church, himſelfe doeth declare, ſaying,

saying of the Martyres and Saynctes departed, As for such men of God, (sayeth hee) who haue ouercome the world, in confessing of Him, they are named in their owne place and order, but they are not prayed vnto.

Aug. l. 21. de ciuit. Dei c. 10.

Yea, in the 1100 yeare of God, *Bernard* did put it in doubt, whether the Saynctes departed, anie wayes heard the liuing: which if they doe not, then speaking to them by prayer, were altogether foolish: for speaking of deuoute *Humbert*, hee sayeth, Neyther see I him now, nor perhaps doeth hee heare mee.

Bernard de obitu Humberti.

More-ouer, it is to bee obserued, that the Fathers of the primitiue Church, vsedth as a speciall Argument, to proue Christ to bee GOD, becaus: Hee was everie-where prayed vnto. Which Argument had beene of no force, if in those tymes they had prayed eyther to Saynctes or Angels.

Therefore *Origen* showeth, That PAVLL (1. COR. 1. 2.) proveth heereby

Origē l. 8. in

Epiſt. ad Rom. c. 10. So Novatianus de Trinit. c. 14.

heereby CHRIST to bee GOD, becauſe His Name is everie where incalled vpon; for the Apoſtle (ſayeth hee) doeth thereby pronounce IESVS CHRIST to bee GOD, becauſe His Name is incalled vpon. And if to incall vpon the Name of GOD, and to worſhip GOD, bee all one and the ſame thing, then as CHRIST is incalled vpon, ſo is Hee to bee worſhipped (ſayeth hee.)

Bell. l. 1. de bonis operibus in partic. c. 1. Tertul. Apologet. c. 30. Clem. Alex. l. 7. ſtrom.

Hence it is alſo, that the Fathers in their ſeverall definitions of prayer, (which *Bellarmine* rehearſeth out of them) maketh the ſame to haue expreſſe reference to GOD onelie, and therefore alſo ſtyleth it, That ſatte and greateſt Sacrifice, which Himſelfe hath commanded to bee offered vp vnto Himſelfe, (ſayeth *Tertullian*) and that beſt and moſt holie Sacrifice of anie: (ſayeth *Clemens* of *Alexandria*) yea, that moſt excellent ſort of worſhip, (as *Bellarmine* calleth it.) Now as *Auguſtine* ſhoweth, and the *Ro-*

manifeſt

Romanistes confesse, There is no Sacrifice that is lawfull to bee offered vp vnto anie creature, and therefore least of all that of Prayer, which is the greatest and best.

Bell. trasl. de sanctis Aug. l. 8. de civit. Dei, c. 27. Amb. in Rom. 1.

And as for that reason, which *Romanistes* giue for their recourse to Saincts, the Fathers also haue not fayled to take that away: S. *Ambrose* telling vs, that the verie heathen Idolaters, pretended this miserable excuse, saying, That they had recourse to such that had departed whom they worshipped, that they may haue accesse to God by them, as by Courtiours to a King: and then hee subjoyneth, saying, But is there anie man so mad, (sayeth hee) and so vnmyndfull of his salvation, as to giue the Kings honour to a Courtier? whereas if anie were found to doe so, they would bee justlie condemned as guiltie of Treason: and yet these men thinke not themselues guiltie, who giue the honour of GOD'S Name to a creature.

In lyke-manner sayeth S. *Chrysostome*,

Chryſoſt. Serm. 7. de panit. tom. 6 edit. Savil. p. 801 qui in aliis edit. eſt Serm. 4. Chryſoſt. in diem. Cana nex tom. 5 edit. Savil. p. 190

Chryſoſtome, When thou haſt need to put vp a ſute vnto men, thou art forced firſt to deale with doore-keepers, and to intreate flatterers, and to goe a long way: but with GOD there is no ſuch matter, without an interceſſour Hee is intreated: it ſufficeth onelie that thou crye in thy heart, and bring teares with thee,

And therefore hee biddeth vs marke the wiſedome of the *Canaanitiſh* Woman: ſhee intreated not *Iames*, (ſayeth hee) ſhee beſought not *Iohn*, neyther did ſhee come to *Peter*, but brake thorow the whole companie of them, ſaying, I haue no needе of a mediatour, but taking repentance with mee for a ſpokes man, I come to the fountayne it ſelfe, for this cauſe did hee deſcend, for this cauſe tooke Hee fleſh, that I might haue boldneſſe to ſpeake to Him.

Laſt, to what hight of impietie and groſſe Idolatrie, this *Romiſh* Noveltie is come vnto, let vs ſee in

ſee in the laſt rowme: Firſt, then, their own *Vives* teſtifieth, that they worſhip no otherwyſe their hee and ſhee Saynctſ, than GOD Himſelfe: neyther ſee I (ſayeth hee) in manie thinges, what difference there is betweene their opinion of Saynctes, and that which the verie Heathen had of their gods. *Vives in c. 27. l. 8 Aug. de civit. Dei*

Lyke-wyſe they are come to that hight of Blaſphemie, as they are not aſhamed in their publicke *Romane* miſſall, to ſay to the Virgine *Marie*, *See alſo the ſame in the virgins Pſalter Pſal. 25.*

O fœlix puerpera, noſtra pians ſcelera
Jure matris, impera Redemptori.
Tua ſemper ubera noſtra ſanent vulnera that is,

O happie Mother, who expiateth our ſinnes, by the authoritie of a Mother, command our Redeemer, and let thy

thy Pappe-milke heale our woundes.

Amphitheatrum honoris Caroli Bonartii,

Even as of late *Carolus Scribanius*, Provinciall of the Ieſuits, hath written, ſaying,

Lac matris miſcere volo cum ſanguine nati,
Non poſſum antidoto nobiliore frui. That is,

I will mixe the milke of the Mother, with the blood of the Sonne; and ſo I can not haue a more excellent ſalue for ſinne.

They haue alſo turned the whole PSALMES from GOD, to the Virgine MARIE alone, and in the 71 PSALME of that Pſalter, they attribute juſtice onlie to CHRIST, and mercie to the Virgine MARIE: therefore alſo thus they begin the 93 PSALME, ſaying, GOD is the Lord of revenge: but thou bountifull Mother of mercie, doeſt bowe

bowe Him to ſhowe pitie. And as *Aſſuerus* promiſed to *Eſther*, to the halfe of his kingdome, even ſo (ſayeth *Biell* on the Maſſe) ſeeing our heavenlie Father hath juſtice and mercie, as the beſt thinges of His Kingdome, reſerving juſtice to Himſelfe, Hee hath given mercie to the Virgine His Mother, wherefore it is lawfull, (ſayeth their *Bernardin de Buſto*) to appeale from the Sonnes juſtice, to the Mothers mercie.

Biell in canon miſſæ lect. 80. Bern. de buſto Marialis part. 3 Serm. 3.

CHAPT. XII.

The Noveltie of prayer to Angels.

THis worſhipping and prayer to Angels, began to bee breached in the verie Apoſtles tyme, who therefore did fore-warne, that the myſterie of iniquitie did then allreadie worke: but no ſooner did this doctrine vnder

vnder a ſpecious ſhowe of voluntarie humilitie peepe out, but the Apoſtle diſcovered and declared the ſame to bee a deceatfull doctrine of errour, whereof he biddeth all Chriſtians beware, ſaying in expreſſe words, *Let no man deceaue you of your reward, in a voluntarie humilitie, and worſhipping of Angels.* Coloſſ. 2. 18.

The firſt and principall Author, then, of this errour, wee ſee, was that ſpirit of errour and deluſion: therefore ſayeth *Chryſoſtome*, The Devill was hee, who brought in this worſhip of Angels, envying vs the honour which wee haue, (to wit, of immediate acceſſe by CHRIST) therefore tho hee bee an Angell, (ſayeth hee) or Archangell, and tho they bee Cherubims, endure it not; for neyther will theſe powers themſelues admit it, but reject the ſame, when they ſee their Lord diſhonoured: *I haue honoured thee*, (ſayeth the Chryſoſt. in Coloſſ. 3. Hom. 9.

the LORD) *and haue ſayd, Call vpon mee*, and doeſt thou diſhonour Him? (ſayeth that holie Father.)

After theſe Apoſtolicall tymes, if wee inquyre who was the firſt broacher of this errour, and ſetter of it on foote agayne, *Origen* telleth vs, that it was *Celſus*, a Philoſopher, who ſayde, Becauſe the Angels vnderſtood the affaires of GOD, therefore wee ſhould pray to them, that they may bee favourable to vs. Wherevnto *Origen* replyeth, ſaying, Away with *Celſus* counſell, ſaying that wee ſhould pray to Angels, and let vs not afforde any little audience thereto: for wee muſt pray to GOD alone, (ſayth hee) who is GOD over all, and to the word of GOD, His onelie begotten and firſt borne of all creatures. *Orig. l. 8. cont. Celſū p. 406*

Which errour of prayer to Angels, ſpreading it ſelfe as a gangren in the Church, was not onelie oppoſed by *Origen*, and ſuch

Theod. in Coloſſ. 2. Concil. Laod. can. 35.

others ſeverallie, but alſo by a whole Councell, as *Theodoret* ſhoweth, which beeing aſſembled in *Laodicea*, the chiefe Citie of *Phrygia*, by a Law did forbid, (ſayeth hee) prayer to Angels, condemning the ſame as Idolatrie; whereby the Communion both of CHRIST and His Church was forſaken: and therefore accurſing the practiſers thereof, ſaying, If anie bee found to giue himſelfe to this private Idolatrie, let him bee accurſed, becauſe hee hath forſaken the LORD IESVS CHRIST, the Sonne of GOD, and given himſelfe to Idolatrie.

Aug. de Hereſ. c. 39. Iſidorus l. 8. c. 5.

Whence it is, that from thence-foorth, all thoſe who tranſgreſſed this Canon, were by the auncient Fathers, and whole Orthodox Church, accounted ever Heretickes, and therefore called *Angelici*, becauſe of their worſhipping and prayer to Angels, as witneſſeth *Auguſtine*, *Iſidore*, with dyverſe others moe.

CHAPT.

CHAPTER XIII.

The Noveltie of the worſhip of Images.

TO come, then, to the diſcoverie of the Noveltie of this groſſe ſort of Idolatrie, which is not onelie to worſhip by or before an Image, but to worſhip the Image it ſelfe: for which cauſe ſayeth one of the Biſhops, It muſt not onelie bee confeſſed, that the faythfull in the Church, doe adore before the Image, (as ſome perhaps would warilie ſpeake) but alſo doe adore the Image it ſelfe without any ſcruple: yea, with that ſame worſhip, wherewith they adore the thing that is repreſented thereby. *Iacobus Nacl. in Epiſt. ad Rō. c. 1. fol. 42. Edit. Venet. anno 1557.*

Firſt, their owne *Caſſander* telleth vs, that it is certayne in the beginning of the preaching of the Goſpell, (ſayeth hee) and a good *Caſſand. conſult. art. 21.*

while after, that there was no vse at all of Images amongst Christians, but especiallie in Churches: so that whe *Adrian* the Emperor had commanded that Temples should bee made in all Cities without Images, it was presentlie conceaved, that hee was preparing these for Christians. And when the auncient Christians themselues were demanded by the Gentiles, why they had no Images, *Minutius Felix* returneth them this answere, What Image should wee make to GOD, when man himselfe is GOD'S Image? (sayeth hee.)

Lampridius in Alexandro.

Minutius Felix in Octavio

The primitiue Church lykewyse, for preventing of that Idolatrie which thereafter ensued, was so carefull and provident, that the Councell of *Eliberis* in *Granada* in *Spayne*, (in Anno 305) decreed plainlie, that no Pictures at all should bee brought within Churches, for feare of adoration, which might ensue thereafter.

Concil. Elib. c. 36.

Neither was this the decree of a

provinciall

provinciall Assemblie onelie, but an ordinance also, in all other parts of the whole Church, as witnesseth their owne *Clemangis*, a *Parisian* Doctor, and Arch-deane of *Bajon*, saying, Of olde the whole vniversall Church did decree, (beeing induced thereto by good reason) for their cause who for Gentilisme, were converted to the fayth, that no Images should bee set vp in Churches.

Lib. de non celeb. non institut. c. 11.

The first breach, and violation of which ordinance, wee finde to haue beene in *Epiphanius* time, Bishop of *Salamina* in *Cyprus*, (about the yeare 390) who as himselfe reporteth, entering into a Chappell for his owne private deuotion at *Anablatha*, and seeing a certayne Vaile hanging on the wall thereof, having paynted thereupon the Image of CHRIST, or some Saynct, (sayeth hee) hee tooke downe the same, and rent it in pieces, and thereafter wrote to the Patriarch of *Ierusalem*, within whose precinct it was, finding

Epiphanii Epist. ad Iohan. Hieros. tom. 1 operū Hieronymi Epist. 62.

fault, that anie ſuch thing ſhould haue beene done within his boundes; and deſiring him that hee would command, that thereafter in the Church of CHRIST, no more ſuch Vailes or Pictures ſhould bee hung vp: this beeing contrary to the authority of Scriptures, and agaynſt our Religion, (ſayeth hee.)

But a good while there-after, how they were more commonlie brought in into Churches, *Cornelius Agrippa* thus doeth declare, ſaying, The Heathniſh cuſtome, and their falſe Religion, hath alſo infected ours, and hath brought into Churches, Images, and Pictures, with manie other pompous Ceremonies, none whereof were found amongſt the firſt and true Chriſtians.

Agrip pa de van. ſcien. c. 57.

Vnder what ſpecious pretence alſo, and for what ende at firſt this was done, their owne *Caſſander* hereby clearly teſtifieth, ſaying, At laſt it is evident, that Pictures were admitted into Churches, to

Caſſand. conſult. art. 21

repreſent

repreſent onlie the ſtorie of things done: altho *Auguſtine* ſpake plainlie agaynſt it, ſaying, Theſe deſerue to bee thought altogether to erre, who ſeeke the knowledge of CHRIST and His Apoſtles, not in holie Scriptures, but vpon paynted walles. But how farre the auncient Fathers, who lived in the primitiue Church, did abhorre from any worſhip of Images, onlie *Origen* wryting againſt *Celſus* may declare, (ſayeth hee.)

Aug. de conſenſu Evāg. l. 1. c. 9. et 10.

Thus beeing, then, generallie ſet vp into Church, through the ſuperſtition of people, about the 600 yeare of GOD, in the tyme of Pope *Gregorie* the firſt, they began to bee adored: at what tyme *Cerenus* Biſhop of *Marſils*, publicklie oppoſed the ſame, by breaking all the Images, and removing out all the Pictures, that were within the Churches of his whole Dioceſſes: which thing Pope *Gregorie* himſelfe doeth relate to vs, in that Epiſtle of his written to *Serenus*, commending

Greg. l. 9. Epiſt. 9.

his zeale which hee ſhew againſt any worſhipping of Images, as being (ſayth hee) altogether agaynſt the Scriptures: but thinking amiſſe onelie, that ſo raſhlie hee altogether had broken them in pieces.

What fierce contentions alſo afterward aroſe in the Church, concerning Images, it were too large a taske at length here to ſet downe, the *Greeke* Emperoures, *Leo, Iſaurus, Conſtantinus Caballinus, Nicephorus, Stauratius, Leo Armenus, Michaell Balbus, Theophilus* and others, who were therefore called *Iconomachi*, or the enemies to Images, oppoſing them and their adoration conſtantlie in the Eaſt, till at laſt their worſhip was eſtabliſhed in that ſecond Councell of *Nice*, holde by that ſuperſtitious Empreſſe IRENE, in Anno 787; which Councell wa quickly thereafter oppoſed, by the Councell of *Francfoorde*, convocate by *Charles* the Great, and holde in the Weſt: at what tyme, (ſayeth their owne

Caſſand

Caſſander) when the coppie of that Councell of *Nice* was brought vnto *Francheforde*, and diligentlie read, by the command of the Emperour *Charles*, the Councell of *Francheforde* was indicted, at which the Legates of the Biſhop of *Rome* were preſent, and there, by the full conſent of the Weſterne Biſhops, (ſayeth hee) that *Grecian* Councell, in ſo farre as the ſame decreed the worſhip of Images to bee lawfull, was diſallowed, and condemned, as not onelie contrarie to Scripture, but alſo to the doctrine of the auncient Fathers, and to the cuſtome of the *Romane* Church it ſelfe. So that wee ſee, 800 yeares after CHRIST, that the *Romane* Church was then as farre from the doctrine and practiſe of the *Romane* Church now, in this poynt of worſhipping Images, as ever *Luther*, or *Calvin*, or anie Proteſtant now.

Caſſand. conſult. art. 21. Baro. Tom. 9. An. 794. ſect. 3. 9. 84. 410.

Whereby it is evident, how falſelie the *Romane* Catechiſme affirmeth, that it is not onelie lawfull

Cate. chiſ. Rom.

part. 3.c.2. Sect. 14. to haue Images in the Church, and to giue honour and worſhip to them, but alſo that this hath euer, or in all ages beene done, to the great good of the faythfull.

Caſſand. ibidē. Neyther was that reaſon or excuſe, thought to bee of anie worth then, (ſayeth their owne *Caſſander*) which is by ſome now-adayes pretended, that this worſhip is not given to the Images themſelues, but to them whom they repreſent: for this excuſe (ſayeth hee) was lyke-wyſe made by *Pagans*, to colour their Idolatrie.

Polyd. Virg. l.6.de inuentorum c. 13. Which practiſe of *Romiſh* deuotion and pietie, is come to that hight of madneſſe, (ſayeth their *Polydor Virgill*) that this part of Religion, is little different from impietie: for there are manie ſo exceeding rude and ſtupide, (ſayth hee) who worſhip Images made of Stockes and Stones, Braſſe and Marble; and theſe alſo, that are paynted over with dyverſe ſorts of Coloures vpon walles: not as repreſenting figures, but as if they had

had ſenſe and feeling, and confide more in theſe, than in CHRIST Himſelfe.

Yea, they ſo dote vpon Images, (ſayeth their owne *Gabriell Biell*) that they belieue a certayne Deitie, grace or holineſſe to bee in them, whereby they are able to worke miracles, reſtore health, and delyver from dangers, and to preſerue men from hurtes and ſnares, out of the confidence of the fore-named, beeing moved to worſhip them, that they may obtaine ſome of the former thinges. *Biell in Canon. Miſſæ Lect. 49.*

Whence it is alſo, (ſayeth hee) that they vowe & obliedge themſelues to vnder-goe Pilgrimages, ſome to this, and ſome to that Church, according as they reſpect the Images; believing that this Image in ſuch a place, to bee of greater vertue, than in another, and to bee more famous for miracles, and of greater power. And if at anie time miracles bee wrought vpon men, who haue recourſe vnto them, this is not by the vertue of the

of the Images, (ſayeth hee) but ſome-tymes by the operation of the Devill, to deceaue *ſuch Idolatrous* worſhippers, GOD ſo permitting, and their infidelitie ſo deſerving the ſame.

CHAPT. XIV.

The Noveltie of the doctrine of Merite.

Bell. l. 5. de Juſtif. c. 17. Rhem on 2. Tim. 4 8. Heb 6. 10. and 2 Theſſ. 1. 5.

HEERETIKE the *Romaniſter* are ſo groſſe, that BELLARMINE ſayeth not onlie, That good workes merite a rewarde, for their owne worthineſſe and condignitie: but the *Rhemiſtes* adde alſo, that they are ſo fullie worthy of eternall lyfe, which GOD of His juſtice oweth to the workers of the ſame, that GOD ſhould bee vnjuſt, if Hee rendred not Heaven for them.

Vaſq. cõmen

Yea, the Ieſuit *Vaſquez*, goeth ſo farre in prowde and open blaſphemie,

phemie, that hee sayeth, Seeing the workes of the righteous, by their owne worthinesse, merite eternall lyfe, as an equall recompence and reward, there is no neede of the interveaning of ane other merite of condignitie, such as the merite of CHRIST, that eternall lyfe should bee rendered vnto them. *in l. 2. q. 114. Disp. 222. num. 30. 31.*

To come to the confessed Novelties of which prowde errour, beside Scripture cleave in this poynt, their owne *Cassander* telleth vs, what was the constant and vniforme doctrine, of the primitiue Church, and ancient fathers therein, saying, Wherefore this doctrine is not to bee passed by, which with a full *consent all the ancient Fathers* delyvere: to wit, that our whole confidence of the remission of our sinnes, and the hope, both of pardon, and of lyfe eternall, is to bee placed in the onelie *mercie of GOD, and merite of CHRIST.* *Cassand. cõsult art. 6.*

Whence it is, that their *Wald*

Wald. tom. 3 de ſa-cramen. lib. tit. 2. c. 7. who wrote anno 1430.

Waldenſis ſayeth, I eſteeme him a ſounder divyne, and more ſayth-full Catholicke, (ſayeth hee) and more agreeable *to the Scriptures*, who ſimplie denyeth anie ſuch merite; and who granteth according to the Apoſtles, and Scriptures manner of ſpeach, that ſimplie a man meriteth not the kingdome of Heaven: but onelie that it is given him of the meere favour of GOD, and will of the giver, *as all the anncient holie Fathers*, vnto the latter Schoole-men haue held, and as the whole Church did profeſſe, accounting it an Hereſie to profeſſe the contrarie.

See the firſt part of this Treatiſe.

The trueth of which ſpeach, of theſe two fore-named, may bee ſeene at length, in the cleare teſtimonies of the Fathers themſelues, who ſhowe how the godlie get eternall lyfe from GOD, *ratione pacti, non facti*, or by reaſon not of our workes meriting, but his mercie promiſing. Therefore, (ſayde *Auguſine*) *Aug. in.* whatſo-ver

ſo ever GOD hath promiſed, Hee promiſed the ſame to theſe who were vnworthie, that the reward might bee ſeene to bee promiſed, not for the merite of the worke, but of free grace, (as the word it ſelfe importeth.) *Pſal. 109.*

Which doctrine of trueth overthrowing merite was alſo profeſſed of olde in the Churches of Britaine, as may bee ſeene in the order appoynted in the auncient Liturgie of England, for viſitation of the ſicke, chiefelie in *Anſelmes* time Arch-biſhop of *Canterburie*, Anno 1080, wherein the Prieſt ſayeth to the ſicke perſon, Doeſt thou believe to come to Glorie, not by thy owne merites, but by the vertue and merite of the Paſſion of the LORD IESVS CHRIST, and that none can bee ſaved by his owne merits, or by anie other meanes, but by the merite of His Paſſion. To which the ſicke partie was taught to anſwere, All this I believe. *Ordo baptizandi et viſitandi egrotos edit. Venet. anno 1575. et Coloniæ 1576.*

The contrarie of which doctrine,

ctrine, mayntayned now by *Romanistes*, was also long agoe condemned, by the whole Facultie of Divinitie at PARIS, Anno 1354, as most Hereticall, and Blasphemous, in their sentence agaynst one *Guido*, an *Augustine* Friar, by way of recantation prescrybed vnto him, saying, I saide against a Batchelour of the preaching Friars, in my conference with him, that a man meriteth eternall lyfe, for the worthinesse of the worke; that is, so, as if the same were not given vnto him, there were wrong done vnto him: which opinion I recant, as *False*, *Hereticall*, and *Blasphemous*.

Guido revoc. errorum fact. Parisiis anno 1354 Tom. 14. bibliothec. patrū edit. Colon p. 347 Bell. l. 5. de justif. c. 7.

Therefore their owne Cardinall *Bellarmine*, was forced to conclude, saying, Because of the vncertayntie of our owne vnrighteousnesse, and the danger of vaine glorie, it is most safe, (sayth hee) to put our whole confidence, in the onelie mercie of GOD, and His onlie goodnesse.

An

An advertiſement to the Reader.

THe Noveltie of this prowde errour beeing diſcovered, yet, leſt with the vaile of the Word, Merite oft vſed in Antiquitie, they ſhould craftilie palliate the Novelkie of their doctrine of merite, their owne *Vega*, in his booke written in defence, and for the vnderſtanding of the Councell of *Trent*, and wherein hee was a chiefe Diſputer, plainlie confeſſeth, ſaying, I am not ignorant that the word, (*merite*) is vſed oft-times, (ſayeth hee) where there is no meaning of deſerving, eyther by condignitie, or congruitie.

Vega l. 8. de juſtif. c. 8 p. 189.

And therefore wee finde, that ſometimes improperlie, it ſimplie ſignifieth to obtayne favour, without doing eyther good or evill: as where *Ambroſe* ſayeth, That *Iohn* the Baptiſt in his birth, obtayned ſo great a favour, as to bee

Ambr. Serm. 53.

bee the fore-runner of CHRIST, the wordes beeing, *tantam gratiam naſcendo meruit.*

Sometimes alſo it is put for obtayning favour, quyte contrarie to deſerving, as where Pope *Gregorie* ſpeaking of PAVL'S converſion, ſayeth, When hee was labouring to extinguiſh the Name of our Redeemer on earth, hee obtayned that favour to heare His wordes from Heaven, where the wordes are, *Verba de cœlo meruit audire.*

Greg. l. 9. moral in Iob c. 17.

And ſometimes it ſignifieth generallie, workes, whether good or evill, as *Aug. Epiſt.* 46, and ſometimes ſpeciallie good workes, yet excluding all worthineſſe in them to merite eternall lyfe; as where *Bernard* ſayeth, Neyther are mens good workes of ſuch worth, that for their merite eternall lyfe ſhould bee due vnto them, or that GOD ſhould doe wrong except Hee gaue the ſame for them: where the wordes are, *Neque*

Bern. Serm. 1. in annũ B. Mariæ.

Neque enim ſunt talia hominum merita, &c. and which ſpeach of *Bernard's*, is diametralie oppoſit in *ipſis terminis*, to that prowde aſſertion of the *Rhemiſtes*, who ſay, that GOD ſhould bee vnjuſt, and doe wrong, if Hee rendred not Heaven for them. *Rhem in Heb. 6. 10.*

CHAPTER XV.

The Noveltie of PVRGATORIE.

FIrſt, then, if wee aske their owne Biſhop of *Rocheſter*, and great Champion againſt *Luther*, whether this new Article, which avarice hath hatched, ignorance doeth foſter, and fire and faggot maintaineth, was knowne of olde, or believed by the primitiue Church, hee will tell vs, ſaying, It was not ſo neceſſarie to believe *Purgatorie*, in the primitiue Church. *Roffen cont. Luther art. 18*

And

And if wee aske him farder, to wit, how long it was before eyther *Purgatorie*, or indulgences, (which depende vpon it) was knowne or receaved by the Catholicke Church, hee will tell vs, That it was knowne but of late, (sayeth hee) and that after manie ages, the beliefe of *Purgatorie* and indulgences, was receaved by Orthodoxe Christians; and therefore hee granteth, that thereof little or no mention was at all in the auncient Fathers. But on the contrarie, *Iustin Martyr* doth teach vs, That after the soules departure from the bodie, *statim*, or instantly, the soules of the godlie are carried to Paradise, where the sight of Angels and Archangels, and the sight of CHRIST is. And so lyke-wyse sayeth *Prosper*, that Christians having ended their Pilgrimage, *presentlie* thenceforth reygne happie in their natiue countrey. In lyke-manner *Augustine*, that the soule beeing set at libertie out of the bodie, *presentlie*

Iustin Martyr q. 75.

Prosper, l. 1. de Vita contempl. c. 1.

Aug. medit. c. 22.

sentlie goeth to Heaven.

Yea, *Bellarmine* himselfe, vpon these wordes of S. PAVLL, 2. COR. 5. 1. confesseth no lesse, saying, The reasoning of the Apostle, then, is excellent, to wit, this (sayeth hee) if this mortall lyfe perish, wee haue presentlie the enjoying of another, farre better in the Heavens,

et l. 20 de civit. Dei c. 15. Bell. l. 1. de sanct. c. 3.

Last of all, if moreover to proue the Noveltie of this errour, wee consider the vniversalitie or Catholicisme, both of place and persons, wee shall finde that as it hath not beene *semper*, or *ever* in the Church, so neyther, hath it beene helde or believed; *Vbique nec ab omnibus*, or, in all places, and by all: which beside the irrefragable notorietie thereof, their owne Bishop of *Rochester* clearlie confesseth, saying, As for the *Grecians*, even vnto this day, they did never believe *Purgatorie*: and yet of the *Grecian* Church their owne Bishop of *Bitonto*, in his Oration

Roffen cont. Luther art. 18

Eia igitur Gracia mater noſtra cui to tum id debet quod habet Eccleſia Latina.

Oration before the Councell of *Trent*, profeſſeth her to bee the mother Church, from whome the *Romane* Church hath whatſoever ſhee hath, (ſayeth hee) to wit, of ſound and Orthodox doctrine.

And if beſide the *Grecians*, wee conſider and joyne the *Muſcovites*, and *Abyſsin* Chriſtians, the *Georgians*, and *Armenians*, as alſo the *Syrians* and *Chaldeans*, that are ſubject to the Patriarch of *Antioch* and *Babylon*, from *Cyprus* and *Paleſtina*, to the Eaſt *Indies*, beſides the reformed Churches in *Europe*, wee ſhall finde theſe who believe *Purgatorie*, to bee but a few.

CHAPT. XVI.

The Noveltie of Papall Indulgences.

Having

HAving before cleared the Noveltie of *Purgatorie*, by the *Romanistes* owne confession, it followeth neceſſarilie, that Papell Indulgences can brage of no Antiquitie: For, ſayeth their owne Biſhop of *Rocheſter*, If yee take away *Purgatorie*, what neede will bee of indulgences? for vpon it, (ſayeth hee) dependeth all the reſpect that is had to indulgences. *Roffen. cont. Luther art. 18.*

Yet to diſcover more clearlie, the Novelty of Papall indulgences, wee will firſt conſider what were theſe auncient indulgences, which are mentioned in the recordes of Antiquitie, to haue beene at firſt in vſe in the Church of CHRIST, that by the generall name common to theſe auncient, and the now late Papall indulgences, none may bee deceaved.

Firſt, then, the indulgences of olde, were onlie a releaſing of penitents, from ſome part of the ſeveritie of diſcipline, injoyned to ſcandalous offenders, as their ſerious repentance and publicke evidence

evidence thereof did procure: as may bee ſeene, 2. COR. 2. and as *Bellarmine* himſelfe maketh manifeſt, out of the Actes of the Councells of *Nice*, and *Ancyra*, ſet downe by him at length. *Bell. l. 2. de indulg. c. 6.*

Which thing alſo their owne *Caſſander* ſhoweth, ſaying, That the diminiſhing of Canonicall Pennance, or that relaxation which was granted by the Biſhop to publicke penitents, when eyther ſomewhat of the tyme, or of the rigour of the pennance was leſſened, was called an Indulgence: ſo that it was a leſſening and mitigation, of their diſciplinarie ſatisfaction to the Church, who were penitents and alyue, granted by everie Biſhop to ſuch of his Dioceſſe, and that verie ſparinglie, as *Bellarmine* ſhoweth, but no largeſſe and application of the ſatisfactions of Sayncles, joyned with CHRIST'S ſufferings, for the reliefe of thoſe that are dead, out of a forged fyrie *Purgatorie*, graunted onelie by the Biſhop of *Rome*, for ſatisfa-

Caſſand. conſult art. 12.

Bell. l. 2. de indulg. c. 3. §. poſt et c. 12. §. poſterior

ction

ction to him in moneyes: and as *Bellarmine* acknowledgeth, for the lightest causes af anie, lavishing out greatest Indulgences, as that is, which is granted to all who heare the Popes blessing at *Easter*.

Bell. ibidē §. 30.

Now if wee inquyre what is become of these auncient Indulgences, *Bellarmine* will tell vs, saying, I confesse indeede, (sayth hee) that the forme of dispencing with a number of yeares or dayes, or Lents appoynted for pennance, which was of olde in vse, is now cleane left off.

Bell. l. 1. de indulg c. 8.

Prier. l. cont. Luth. pro indulg

Next, if wee inquyre concerning these new Papall Indulgences, that are come in their place, whether they haue anie Antiquitie for them, eyther by Scripture, or ancient tradition, their owne *Sylvester Prierias*, *Antonius*, *Cajetane*, and others, will grant, that they haue none: for thus sayeth *Prierias*, (and with him the other two) Indulgences are not knowne to vs, by anie authoritie of Scripture: nor was there any vse of the

Antonius part. 1 tit. 10 c. 3.

Cajet. opusc. l. 5. c. 1. et l. de indulg. initio

Roffen. cont. Luth. art. 18

in the beginning of the Chriſtian Church, (ſayeth their Biſhop *Fiſher.*)

To come next from Scripture, to the authoritie of Fathers, Cardinall *Cajetane* telleth vs, That none of the Auncient Fathers, *Greeke* or *Latine*, haue brought th ſe to our knowledge, (ſayeth hee) which therefore maketh *Bellarmine*, that hee citeth not one Father for them.

Caiet. ſupra.

As alſo to confeſſe, that *Durandus*, *Antoninus*, and *Rochefort*, denye, (ſayeth hee) that indulgences were knowne in the times of *Ierome*, *Auguſtine*, and other Fathers, who lived in the firſt fiue hundreth yeares.

Bell. l. 2. de indulg. c. 17.

Next, after the firſt fiue hundreth yeares, if wee inquyre, in the auncient Fathers that thereafter lived, whether anie mention is to bee found of Papall Indulgences, their *Antoninus* will tell vs, ſaying, There is no teſtimonie for them in the auncient Fathers at all, but onelie (ſayeth hee)

Antō. part. 1 tit. 10 c. 3. initio.

out of

out of more later wryters.

Wherefore their owne *Alfonſus à Caſtro*, vpon the ſame ground granteth, That their vſe (ſayeth hee) is onlie of late in the Church. Iuſtly therefore, is that challenge made by *Chemnitius*, that no Teſtimonie can bee produced out of anie Father by anie, that any ſuch doctrine or venting of Papall Indulgences, was in vſe in the Church, for the ſpace allmoſt of twelue hundreth yeares after CHRIST: the firſt author of them beeing (as their owne *Polydor*, and *Agrippa* telleth vs) *Boniface* the eyght, who lived about that tyme, and extended them to the ſoules in *Purgatorie*: and for the better ſale, and venting of them, devyſed a ſolemne Iubile, beeing therein a ſucceſſour, rather to *Simon Magus*, than to *Simon Peter*.

Alfoſ. adu. Hereſ. l. 8. tit indulgentia Chem exam. de indulg. c. 4.

So that wee ſee this doctrine of Indulgences, is new in the inſtitution, new in the practiſe, new in the extent, and new everie way,

and consequentlie falſe, and impiouſlie deceatfull.

CHAPT. XVII.

The Noveltie of the Popiſh fiue Baſtard Sacramentes.

FIrſt, then, to cleare the Noveltie of this doctrine, ſee downe by the Councell of *Trent*, with ſuch a dreadfull fulmination of a curſe to the controllers thereof, if wee inquyre beſide theſe two Sacramentes, to wit, Baptiſme and the LORD'S Supper, whether they bee anie moe, which the Antiquitie of holie Scripture doeth countenance, and allow to bee true and proper Sacramentes of the Goſpell, as having Chriſts inſtitution, and beeing viſible ſignes of inviſible juſtifying grace, conferred on the receavers

Seſſ. 7 can. 1. et 4.

receavers in the right vſe thereof: then, their owne Cardinall *Beſſarion*, and Biſhop of *Tuſculum*, will tell vs, ſaying, In the Goſpell wee reade that *onelie* theſe two Sacramentes, (ſayeth hee) were delyvered to vs plainlie. *Beſſarion de ſacram. Euchar.*

Or if wee will aske at their *Paſchaſius* an Abbot, who lived about the 800 yeare of CHRIST, which are the Sacramentes of CHRIST, to bee found in His Church, hee will ſhow vs, That theſe are they onelie, to wit, Baptiſme, and the Sacrament of the Bodie and Blood of CHRIST, without mentioning moe: which therefore *Fulbertus*, Biſhop of *Chartres*, calleth, *duo vitæ Sacramenta*, or the two Sacramentes of lyfe and ſalvation. *Paſchaſius de cœna Domini.* *Fulbertus Epiſt. 1.*

Lyke-wyſe, beſide their owne Doctoures, if wee aſcende higher to inquyre of the ancient Fathers, what are the proper Sacraments, which the Church then acknowledged, *Auguſtine* will tell vs, *Aug. de ſymb.*

That Baptiſme, and the LORD'S Supper, are theſe, ſaying, *Hæc ſunt Eccleſiæ gemina ſacramenta*: or, theſe are the two Sacramentes of the Church, lyke two twinnes: In lyke-manner doeth *Cyprian* ſpeake, ſaying, Then, at laſt, men may bee ſanctified, and bee the children of God, *ſi utroque ſacramento naſcantur*: that is, If they bee borne anew by both the Sacramentes, to wit, Baptiſme, and the LORD'S Supper.

ad Quirinum et de doct. Chriſt l. 3. c. 9. Cyprian l. 2. Epiſt. 1. ad Stephanum.

And if wee conſult with *Bellarmine* himſelfe, hee will ſhowe vs the reaſon, why both the auncient Fathers, and manie of their owne Doctoures, countenance no other Sacramentes, as properlie ſo called, ſaying, The holie thing it ſelfe, which the Sacramentes of the new Law doeth ſignifie, is three-folde: 1. juſtifying grace, which is demonſtrate as preſent, 2. the ſuffering of CHRIST, as the cauſe of that grace, and which

Bell. l. 1. de ſacrā c. 9.

is com-

is commemorate as bygone, and 3. eternall, lyfe the effect of that grace, and which is prefigured as to come: and concerning Baptiſme, and the LORD'S Supper, the matter heerein is moſt evident, but concerning the other fiue Sacraments, it is not ſo evident, (ſayeth hee.)

Wherefore juſtlie did their owne *Caſſander* ſay, as touching the ſeaven Sacramentes, It is certayne that the Schoole-men, and *Romane* doctoures, (ſayeth hee) never thought that all of them, ſhould bee called alyke properlie Sacramentes. *Caſſand. conſult art. 13*

Therefore, as to confirmation, *Alexander* of *Hales* ſhoweth, That it is no Sacrament of the Goſpell properlie, becauſe it wanteth CHRIST'S inſtitution, and is of no greater Antiquitie, than the Councell of *Milda*. *Alexand. Halen part. 4 q. 24. membo 1.*

Next, concerning Marriage, as *Caſſander* reporteth, *Lombard* denyeth that grace is thereby conferred: and *Durand* affirmeth, *Caſſander conſult art. 13*

Durand in l. 4. dist. 26. q. 3. that it is nowayes properlie a Sacrament.

Thirdlie, as for pennance and confeſſion, *Hugo de ſancto Victore*, in expreſſe tearmes excludeth it from beeing a Sacrament, properlie of the new Law.

Hugo de ſacram. Bell. de ſacram. ordinis c. 5. §. ac primum. Fourthlie, touching ORDOVRS, *Bellarmine* himſelfe telleth vs, That Epiſcopall Ordination, (which *Durand* ſhoweth to bee all one with Presbyteriall) is denyed to bee a Sacrament, properlie ſo called, not onelie by ſundrie auncient Schoole-men, and Doctors of the *Romane* Church, but by theſe alſo who are more recent, as *Dominicus à Soto*, and others: whence hee concludeth, ſaying, Wherefore, if Epiſcopall Ordination bee not a Sacrament, wee can not proue out of Scripture, (ſayeth hee) that Ordination is a Sacrament at all.

Suar. tom. 4 dist. 39. sect. 2. Laſt, as for extreame vnction, the Ieſuit *Suarez* declareth, That *Hugo*, *Peter Lombard*, *Bonaventure*, *Alenſis*, and *Altizidorus*, fiue Famous

mous and learned Doctors in the *Romane* Church, denye playnlie, that it was inſtituted by CHRIST, and conſequentlie that it is no true Sacrament.

The peremptorie tyme, then, and author when this doctrine of ſeuen ſacraments got foot in the Church, their owne *Caſſander* ſpecifieth, ſaying, Heerein ſurelie there is no contraverſie, that there are two ſpeciall Sacramentes of our ſalvation, wherein ſpeciallie our ſalvation conſiſteth, and is apprehended by vs: as ſpeaketh *Robertus Tuitienſis*, and *Hugo de Sancto Victore*, to wit, Baptiſme and the Sacrament of the Bodie and Blood of CHRIST: neyther ſhall yee finde anie who raſhlie before *Peter Lombards* tyme, did ſet downe anie certayne, and definite number of Sacramentes: which tyme was about the 1140 yeare of GOD: and ſo the ſame is but a verie late Noveltie.

CHAPT. XVIII.

The Novelty of Transſubſtantiation.

BEfore wee come to the diſcoverie, of the Noveltie of this lurde errour, wee will ſhow firſt, how groſſe not onelie the *Romaniſtes* of olde haue beene therein, but lyke-wyſe their verie late Ieſuits: Firſt, then, to vſe the wordes of the Councell of *Rome*, helde by Pope *Nicolas*, (Anno 1060) wherevnto they cauſed *Berengarie*, by way of recantation, to ſubſcrybe, The Bread and Wine which are ſet vpon the Altar, after conſecration, (ſay they) are not onelie the Sacrament of CHRIST'S Bodie and Blood, but are the verie true Bodie and Blood of CHRIST, and ſenſiblie in the verie trueth, is handled by the hands of the Prieſt, and

Decreti 3 pars diſt. 2. c. 42. Ego Berengarius,

and kroken, and chawed by the teeth of the faythfull.

A late Iesuit lyke-wyse, *Cornelius à Lapide*, sayeth vpon these wordes of ISAI, *'Beholde a Virgine shall conceaue, and beare a Sonne.* In this venerable Sacrament, this mysterie (sayeth hee) is truelie performed, and daylie in verie deede renewed: which heere ISAIAH fore-telleth, and which was performed when the Word was incarnate: for by the wordes of consecration, as the Bread is truelie and reallie transsubstantiate, so CHRIST is brought foorth, and as it were begotten vpon the Altar; as powerfullie and efficaciouslie, as if CHRIST were not as yet incarnate, yet by these wordes, *This is my Bodie*, Hee should bee incarnate: and assume an humane bodie, as graue Divynes doe teach: there-fore (sayeth hee) the Priest is as the Virgine that bare him, the Altar is the Manger, the little *Emmanuell*

A Lapide in Isai 7. 14.

nuell which hee beareth, is Christ brought foorth vnder the little Hostie, by vertue of the Highest, and over-shadowing of the holie Ghost: which made their *Postellus* to call Transsubstantiation, *nativitas mediatoris vltima*, or the last birth of our Mediator CHRIST.

Bielin can. Missæ lect. 40 Roffen cont. captiv Babyl. num. 8 et 90. Cajet. 3. q. 78. art. 1. Bell. l. 3. de Euch. c. 23.

For detection of the Noveltie of which blaspnemous errour, if wee first inquyre of the Antiquitie thereof in Scripture, a clowde of their owne witnesses will tell vs, that it is not expressed in Scripture, nor can bee proven thereby at all, and that it may bee justlie doubted, (sayeth *Bellarmine* himselfe) whether these wordes, *This is my Bodie*, bee cleare anough to inforce it, seeing the most sharpe witted and learned Doctors of the *Romane* Church, (such as *Scotus* was) haue thought the contrarie, (sayeth hee.)

Next, if wee aske for the Antiquitie thereof, in the writs of the

the auncient Fathers, or if it was believed in the primitiue Church: then one of their schoole-men will tell vs, saying, In the primitiue Church, it was not believed as a poynt of fayth, that the substance of bread, was converted into the bodie of Christ. *Iohan Tribarrus in 4. sent dist. 11 q. 3. disp. 42.*

Next, of the Transubstantiation of the bread, into the bodie of CHRIST, (sayeth *Alfonsus à Castro*) in the auncient wryters, there is verie seldome mention.

Yea, sundrie auncient Divynes doe affirme, that the bread is not Transubstantiate, (sayeth their Cardinall *Cusanus.*) *Cusan l. 6. ex ercit. tit. ex quarto serm. p. 512*

Wherefore *Theodoret* telleth vs clearlie, That the mysticall signes after consecration, departe not from their owne nature, but remayne in their former substance, figure, and forme, and may bee seene and touched as before, *Theod dial. 2*

Yea, their owne Pope *Gelasius*, wryting against *Eutyches*, sayeth expresslie, That tho in the Sacrament wee receaue a divyne thing, *Gelasius de duab. Chris-*

to Wit,

stimaturis cont. Eutychen. in bibliotheca patrũ tom. 4 Cassand. cõsult. art. 10 Suarez in 3. Thomæ disp. 80. Sect. 2 p. 602. Damasc. l. 4. Orthod. fidei c. 14.

to wit, the Bodie and Blood of CHRIST, yet the substance and nature of the bread and wine ceasseth not to remaine, (sayeth hee.)

And if anie speaches of Fathers would seeme to sound other ways, their owne *Cassander* telleth vs, That the late Schoole men doe acknowledge these speaches to bee figuratiue, whereby the signe is called, by the name of the thing which is signified, and is present also in the Sacrament. So that justlie sayde the elder Schoolemen, (as *Suarez* reporteth of them) that the doctrine of Transsubstantiation is not verie ancient.

This errour, then, was first broached in the East, by *Damascene*, in the time of *Gregorie* the third, (Anno 740) and opposed then chiefelie by the Councell of *Constantinople*, consisting of 338 Bishops, (Anno 754) who declared, That the bread in the Eucharist, was the true resemblance of Christs naturall bodie, and

and consequentlie not the bodie it selfe. *concil. Gen. Tom. 3. pag. 599. & edit. Rom. pag. 600.* τὴν τῆς εὐχαριστίας ἄρτον ὡς ἀψευδῆ εἰκόνα τῆς φυσικῆς σαρκός.

About an hundreth yeares there-after, in the tyme of *Gregorie* the fourth, the same also began to bee propounded in the West, by one *Amularius*, Bishop of *Lions*, who was censured, and opposed, by the Councell of *Carisiacum*, wherein it was declared by the Bishops of *France*, That it was to bee vnderstood, that the bread and wine, were the bodie and blood of CHRIST, after a spirituall manner onelie. *Lib. 3. de eccles. offic. c. 24 Florus in actis synod. Carisiac.*

Heere-after howsoever, sundrie helde this grosse opinion of Transsubstantiation, *Paschasius Radbertus*, a Deacon, (Anno 850) who to that purpose wrote a Booke to *Placidus*, of the bodie and blood of CHRIST: yet others stoutlie mayntayned the trueth in the contrarie, *See Philip Morney de missa. l. 4. c. 8*

Nowmius vita quam doctrina insignis, (saith Trithemius of him, who wrote 1490 being Abbot of Spanheim.

trarie, as *Rabanus Maurus*, who at the same tyme opposed *Paschasius*, and wrote thereof to *Abbat Egilo*, whereby arose great disputes by sundrie vpon both sides: wherevpon *Carolus Calvus*, then King of FRANCE, willing to haue these differences composed amongst his people, and the truth of the matter cleared, singled out one *Bertram*, a Priest and Monke of *Corbey*, as a man most famous in those tymes, both for learning and pietie, and required him to wryte to him his judgement in that matter: which hee accordinglie did in his booke yet extant, written (Anno 876) wherein hee declareth and proveth, That the bread and wine, are Christs bodie and blood figuratiuelie onelie, or by representation, according to the nature of Sacramentes, and sacramentall speaches, taking so the name of that which they signifie: but for the substance of the creatures or elementes themselues, they are the same after consecra-

Bertram. l. de corp. et sang. Christi edit Colon.

tion,

tion, as they were before: (ſayeth hee) for which cauſe the *Romaniſtes* in the *Belgicke expurgatorie Index*, wiſh, that this Booke had altogether periſhed: the Ieſuit *Turrian* giving the reaſon thereof, Becauſe the citing of it declareth that *Calvine's* Hereſie is not new.

Anno 1551. pag. 183. 200. et 205 Index expurg Belgic.

Lit. B. Turrian, contr. Volan, lib. 1, de Eucharist, cap. 22.

About which tyme alſo of *Bertrams* wryting, a famous countreyman of ours alſo, *Iohannes Scotus*, wrote a * booke of the ſame matter, and to the ſame ſenſe, who for his extraordinarie great learning in thoſe tymes, was ſurnamed, *Iohn the wyſe*.

* *See Lanfranc. lib. de ſacrā. euchar contra Berengar. where this booke is mentioned & the cōtēts therof*

And in ENGLAND, in the dayes of *Ælfricke* an *Abbot*, (Anno 975) there was an auncient Homilie, which the ſayde *Ælfricke* at the command of *Wulſtane* Arch-biſhop of *Yorke*, tranſlated out of *Latine* and *Saxon*, into *Engliſh*, ſynodicallie

dicallie appoynted to bee read to the people, for their inſtruction, at everie *Eaſter*, before the receaving of the holie Houſell, (as he calleth the Sacrament) wherein the verie ſame doctrine, ſet downe by *Bertram*, and profeſſed now by vs, is clearlie ſet downe, as the ſayde Homilie at large may bee ſeene, in Maſter *Iohn Foxe* his Booke of Martyres.

Fox Marty rolog. pag. 1119. edit. 1576.

Yet at laſt, errour in the times of ignorance, and Papall vſurpation ſo farre prevailed, that (Anno 1215) it was eſtabliſhed as an Article of fayth: ſo that as *Scotus* affirmeth truelie, before the Councell of *Laterane*, it was no doctrine of fayth, (ſayeth hee.)

Scotus cited by Bel l. 3. de Euchar. c. 23.

CHAPTER XIX.

The Noveltie of halfe Communion, or with-holding

ding the Cuppe from the people.

For the cleare detection, of the Noveltie of this ſacrilegious errour, firſt their owne Canonized *Aquinas* (and with him *Lyra*, and others) declare, according to the cuſtome of the auncient Church, all the people as they did communicate of the bodie of Chriſt, ſo did they alſo of His blood, (ſayeth hee.)

Aquin. in Iohan. 6 Lyra in 1. Cor. 11.

And if wee aske at their owne *Caſſander*, how long this cuſtome did continue in the Church of Chriſt? hee will tell vs, ſaying, It is ſufficientlie certayne, that the vniverſall Church of Chriſt, even vnto this day, did celebrate the Sacrament vnder both kyndes, and that the Weſterne or *Romane* Church, more than a thouſand yeares after Chriſt, (chiefelie in the ſolemne and ordinarie celebration of this Sacrament) did giue the ſame in both kyndes, both of

Caſſand. cõſult art, 22

of breade and wine, to all the members of the Church of Christ: which is manifeſt, (ſayeth hee) out of the innumerable Teſtimonies, both of *Greeke* and *Latine* Fathers.

See them cited and ſet down by Caſſander, conſult. art. 22. pag. 1034.

And if, then, wee inquyre, when this cuſtome of communicating in one kynde, began in the *Romane* Church generallie to be receaved, their owne *Gregorie de Valentia*, in lyke-manner will tell vs, That it was but a little before the Councell of *Conſtance*, which was helde in Anno 1414.

Valentia de legitimo uſu Euchar. c. 10.

There-after, if wee come to the Councell of *Conſtance* it ſelfe, where it was firſt decreed, and inquyre of the Noveltie thereof, they are forced to confeſſe, that Chriſt inſtituted this venerable Sacrament, in both kyndes of bread and wine, & gaue it ſo to His Diſciples, (ſay they) as alſo, that in the

Cõcil. Conſtance Seſſ. 13.

the primitiue Church, the ſame was receaved by the faythfull in both kynds, and that for eſchewing ſome perills and ſcandalls, this cuſtome was thought fit to bee altered.

Next, after the cleare and confeſſed Noveltie of this poynt, both in altering and maynteyning of Chriſts inſtitution, if wee will examine out of their owne confeſſions, whether it bee beſt to adheare to Chriſts inſtitution, who gaue it in both kyndes, or not, *Bellarmine* will teach vs a generall rule, ſaying, It can not bee doubted of, but that is beſt, (ſayth hee) and moſt fit to bee done, which Chriſt Himſelfe did. But to ſubſume, Chriſt gaue the Sacrament of His bodie and blood vnder both kyndes: therefore inevitablie it followeth, that without doubt, it is fitteſt and beſt, to giue it as yet in both kyndes. *Bell. l. 4. de Euch. c. 7. §. quia vero.*

Wherefore in expreſſe wordes, not onelie did *Ruardus Tapperus*, Deane

Tapperus cited by Caſſand. pag. 1034.

Deane of *Louane* ſay, that it were better and more covenient to giue it ſo, as beeing more agreeable to the inſtitution of Chriſt, His example, and Fathers of the primitiue Church; but alſo their owne. *Caſſander* ſetteth downe the particular, and pregnant reaſons, why it is better to giue it ſo, vnder both kyndes, and why the primitiue Church ever ſo gaue it: 1. becauſe of the inſtitution and example of Chriſt, who gaue this Sacrament in both the Elementes vnto His Diſciples, repreſenting then the perſons, (ſayeth hee) of the whole faythfull communicants: 2. becauſe they did beleue in the Sacrament, by the Element of the wine, that there was ſignified a certayne peculiar grace, of the blood of Chriſt, to wit, according to Chriſts wordes, *The remiſſion of ſinnes*: 3. becauſe thereby was repreſented the full Paſſion of Chriſt, which did conſiſt in the oblation of His bodie, and the ſhedding

ſhedding of His blood, according to that of S. PAVLL, *As oft as yee ſhall eate of the bread, and drinke of the Cup, yee ſhall ſhow the LORD'S death till His agayne comming.* 4. becauſe our perfect feeding, or nowriſhment, is thereby ſignified, which is vſuallie not onelie by meat, but by drinke alſo: and 5. becauſe lyke-wyſe is ſignified thereby, the perfect redemption of man, in His bodie, by the oblation of Chriſts bodie, and in his ſoule the fountayne of lyfe, (which is ſayde to bee in the blood) by the ſhedding of Chriſts blood.

So that it is not without cauſe, that one of their owne Popes, *Gelaſius*, ſayde, That the divyding of one and the ſame Sacrament, can not bee done without great ſacriledge, and therefore that hee commanded, that eyther the whole Sacrament vnder both kyndes ſhould bee taken, or elſe that theſe ſuperſtitious perſons, who

Gelaſ. cited by Gratian. part. 3 decret de conſecrat. diſt. 2

who will not participate of the Cup, bee debarred from the Sacrament altogether.

Lyke-wyſe, as they haue withdrawne the Cup from the people, ſo they haue alſo taken away a ſignificant Rite, in giving to them a wafer for bread, without fraction, which was acted and inſtituted by CHRIST, to ſignifie the breaking of His Bodie, and of the confeſſed Noveltie whereof, let Cardinall *Cajetane* witneſſe, ſaying, In the primitiue tymes, that the Church did vſe fraction of the bread, when the Communion was given to the people, even the verie Actes of the Apoſtles doe teſtifie, in imitation of CHRIST, as I beleiue, (ſayeth hee) *Who tooke bread, and bleſſed it, and brake it, and ſo gaue it to His Diſciples.* But it was afterward that the Church vſed ſeverallie little Hoſties, which nowayes may bee broken.

Cajet in 1. Cor. 10.

CHAPT

CHAPTER XX.

The Noveltie of the MASSE, where-in the Prieſt onelie receaveth.

FIrſt, for the clearing of the Noveltie heereof, having before ſpoken of the Noveltie of the name, wee ſee that it hath no warrand in holie Scripture, being contrary both to the inſtitution of CHRIST, and to that name which it getteth from the holie Apoſtle, *Of a Communion*: for in the inſtitution wee ſee there was fraction of Bread, which fraction was for diſtribution, and this diſtribution, was for common participation, everie one with another, as wee ſee, 1. COR. 10, 17. and as it was ſayde of the Cup alſo, *Drinke yee all of this*, or, *Divyde it amongſt you.* *See the firſt part of this Treatiſe, c. 19.*

Next, it is agaynſt the name of

1. Cor 10. 16

Communion, which the Apoſtle giveth it, for therefore is it called a Communion, (ſayeth their *Hugo Cardinalis*) becauſe in the primitiue Church, the people did communicate thereof daylie: neyther properlie can it bee called a Communion, (ſayeth their *Caſſander*) except moe than one participate.

Hugo Card. in ſpeculo Eccleſiæ.

Caſſand. conſult. art. 24

The ſame is contrarie alſo, to the alleadged Canons of the Apoſtles, and wrytings of the Fathers: for thus ſayeth their owne *Cochleus*, Of olde, all, both Prieſts and people did communicate together, as appeareth by the Canons of the Apoſtles, and wrytings of the auncient Fathers.

Cochleus de ſacrif. Miſſæ dent. Muſculũ.

In lyke-manner, the ſame contradicteth their owne Canon of the Maſſe directlie, their owne *Caſſander* telling vs, That therein the Prieſt prayeth not onelie for himſelfe, and his owne communicating, but alſo for thoſe who doe communicate with him, ſaying,

Caſſand. ſupra.

Bee

Bee mercifull to as manie of vs, as haue beene partakers of this Altar: and chiefelie in his prayer after the Communion, hee ſeemeth to pray onelie, (ſayeth hee) for thoſe who haue beene communicants.

In lyke-manner, *Odo Cameracenſis*, wryting on the Canon of the Maſſe, affirmeth, That thoſe ſolitarie Maſſes were not of olde, (ſayeth hee) in vſe in the Church, ſeeing that no Maſſe was without a collect, that is, ſome number who did offer, and participate of the Sacrament together. *Caſſand. ibidē.*

Their owne *Durandus* lyke-wyſe telleth vs, ſaying, In the primitiue Church, all who were preſent at the celebration of the Maſſe, did everie day communicate, becauſe all the Apoſtles did drinke of the Cup, according to the LORD'S command, *'Drinke yee all of this:* and their oblation was a great loafe, (ſayeth hee) which was ſufficient for all, *Durand. rationale divin l. 4. c. 53.*

Toloſſanus l. de ritib. c. 58. and which cuſtome the *Grecians* are ſayde to keepe even vnto this day. Which thing alſo their *Toloſſanus*, *Belethus*, and ſundrie others, teſtifie.

Belethus in explic. can. cap. 30.

Innoc. 3. l. 6. myſter miſſæ c. 5. And to adde the famous teſtimonie of Pope *Innocent* the third, In the primitiue Church, (ſayeth hee) everie day thoſe who were preſent at the celebration of the Maſſe, were wont to communicate. And all the beſt learned doe acknowledge, (ſayeth their *Caſſander*) this to haue beene the ancient cuſtome, of the *Romane* Church in particular: which cuſtome how it hath ceaſſed, is to bee marveled, (ſayeth their *Hoſmeſterius*) and it is to bee indevoured, that this good cuſtome, (ſayeth hee) may bee reſtored to the Church.

Caſſand. de ſolit. miſſæ. l. Hoſmeiſterus cited by Caſſand. ibid.

CHAPT

CHAPTER XXI.

The Concluſion of this Treatiſe.

THus having demonſtrate the Noveltie of Poperie, and detected the ſame to bee the bitter ſowne Tares in the LORDS Field; wee ſee that the Antiquitie whereof they ſo much bragge, belongeth nowayes to them, more than the living chylde to the falſe mother: and if the *Romane* Church in theſe poyntes formerly diſcovered, will needes ſtill clayme Antiquitie at all, it is manifeſt, that no other can bee yeelded vnto her, than that which was yeelded to *Iudah*, and *Iſraell*, by the Prophet *Ezekiell*, vnder the names of *Aholah*, and *Aholibah*, to wit, *That ſhee is olde in her Adulteries, the ſometyme faythfull Citie,* (as ſpeaketh *Iſaiah*) *Ezek.* 23.43 *Iſaiah* 1.21.

having become an Harlot: and, as ſays *Lyranenſis* in the ſame place, now being a filthy Borthel, of wicked and prophane erroures, where a ſacred ſtore-houſe was before, of chaſte and vncorrupted trueth, CHRIST'S ſheepe-folde beeing peſterd with diſguyſed Wolues: and (as it was objected to PAVEL concerning the *Grecians*) theſe thinges beeing brought within the Temple, which haue defyled the holie place.

As *Elihu* then ſayde of himſelfe,

Iob 32. 6. *That hee was but of yeſterday, in comparison of* Iobs *elder friends*; even ſo may Poperie juſtlie in lyke-manner confeſſe of her ſelfe, that ſhee is but of yeſterday, in reſpect of that eternall Goſpell

Revel. 14. 6. ſpoken of in the *Revelation*, and the Popiſh Church beeing the meretricious mother onelie, of ſuch baſtard births, lyke brats of *Babell*, as ſhee may well father vpon the broodie braine of vaine mans invention, puft vp (as the Apoſtle

Apoſtle ſpeaketh) by his fleſhlie mynde, but can never ſay with *Iacob* of ſuch, *Theſe are the children which the LORD my GOD hath given mee.*

Let no man therefore marvell, that wee haue come out of *Babell*, as the LORD'S obedient people, leſt wee ſhould partake of her ſinnes, and ſo receaue of her plagues; nor thinke that wee haue forſaken *Rome*, farder than ſhee hath forſaken the trueth, and her former eſtate, when ſhee was once the faythfull Citie: it beeing our ductie (as ſayeth *Lyrinenſis*) to receaue true teachers with the Church; but not with falſe teachers in the Church, to deſert the true fayth of the Church, and embrace Novelties. For if anie man follow him, (ſayeth *Ignatius*) who haue departed from the trueth, hee ſhall never inherite the Kingdome of GOD: and hee who departeth not from a teacher of lies, ſhall bee con-

Ignat. Epiſt. 6. ad Philadelph.

demned to Hell fire: for neyther muſt wee depart from them who are godlie teachers, nor may wee haue fellowſhip with them who are wicked.

Let her therefore with *Epheſus* returne to her firſt loue, renounce her Whoredomes, quyte her Errours, reject her Novelties, forſake her Idolatries, and from *Babell*, turne *Bethell*; elſe wee ſolemnlie proteſt, that wee would haue cured *Babell*, but ſhee would not: and as LYRINENSIS ſpeaketh, That our care is heereby to reduce the ſeduced multitude of the world, ſtricken with the cruell tempeſt of repentine Hereſie, from new broached errour, to the auncient fayth; from the phreneſie of Noveltie, to their wonted health; and from the blindneſſe of former darkneſſe, to the primitiue light of moſt ſacred Trueth: that ſo, GOD may haue glorie; the Church, her luſter; Satan, an over-throwe;

BABELL

Babell, a downe-fall; the Saynctes may haue joye; and Veritie, the victorie.

AMEN.

Glorie to Him who giveth abilitie to the faynt, & increaseth strength in them who haue no might, Isaiah 40. 29.

AN APPENDIX

To this Treatiſe

Of the Noveltie of Poperie:

Clearlie ſhowing next,

The antiquitie of the Proteſtant Religion.

HAving thus ſingled out Poperie, from the profeſſion of true Chriſtian Religion, as Chaffe from the Corne, or Popple rather from the good Wheat; and having ſhowne the Noveltie thereof, as of

as of a diſeaſe which hath overtaken a bodie, which was ſound and healthfull at firſt, but lyke BABELL had neede of cure at laſt; it will not bee amiſſe to ſet downe the points of the true Chriſtian Religion, which is that onlie Auncient, Catholicke, and Apoſtolicke Fayth, *Which was once* (ſayeth S. IVDE) *delyvered to the Sayncles*, and which in all the poſitiue poyntes thereof, wee at this day contende for and profeſſe, and wherein alſo our verie adverſaries doe not diſſent from vs.

Which thing doeth ſerue, 1. to ſhow the great advantage that wee haue of them heerein, to wit, that what are the poſitiue poynts of our Religion, therein they agree with vs, and cannot ſay but the ſame is the trueth: but in all the former poyntes of Poperie, which they doe profeſſe, wee juſtlie diſagree from them, becauſe of the proven Noveltie thereof, and

and diſagreement from the Word of GOD. Next, this ſhall ſerue to anſwere two ordinarie and cuſtomable queſtions of theirs; to wit, 1. whereby they aske, where was our Religion befor *Luther*? and 2. what became of the ſoules of our fore-fathers, who dyed before the reformation?

Firſt, then, this Catholicke antiquitie of our doctrine, wee ſhall proue, GOD willing, by the playne induction onelie of the poſitiue poyntes thereof, wherein (as is ſayde) our verie Adverſaries the, *Romaniſts* themſelues, doe agree.

Firſt, therefore, concerning the Scriptures, wee ſay, according to Scripture, that they are the ſure and ſafe rule of fayth: and ſo ſayeth *Bellarmine* with vs: The Scripture is the rule of our fayth, moſt ſure, and moſt ſafe, (ſayeth hee.)

Bell. l. 1. de verbo c. 2.

2. Wee ſay, that all doctrines of fayth and manners, which are ſimplie neceſſarie for all men, are playnlie

playnlie ſet downe in Scripture: and ſo doeth *Bellarmine* profeſſe, that as this was the doctrine of *Auguſtine*, ſo it is true of the doctrines of fayth, (ſayeth hee) which are ſimplie neceſſarie for all men to ſalvation. *Bell. l. 4. de verbo c. 11. § vltimo.*

3. Next to the word, to come to the Sacramentes, wee ſay, that Baptiſme, and the LORD'S Supper, are the two proper Sacramentes, inſtituted by CHRIST vnto our ſalvation: and this *Bellarmine* alſo confeſſeth, ſaying, Of Baptiſme, and the LORD'S Supper, there is no queſtion at all. *Bell. l. 2. de effectu ſacr. c. 24.*

4. Wee ſay, that in the Lords Supper, the bodie and blood of CHRIST is preſent, not onelie in a ſigne or figure, but truelie and reallie; yet ſpirituallie, and myſticallie: and ſo doeth *Bellarmine* confeſſe, as *Bernard* teacheth in his ſermon of S. *Martine*, where hee ſayeth, That in the Sacrament is exhibite vnto vs, the true ſubſtance of Chriſts fleſh; but yet ſpirituallie, not carnallie (ſayth he.) *Bell. l. 1. de Euchar. c. 2. §. 30. vegula*

5. From

5. From the word and Sacraments to come to the Church, we ſay that the Rocke whereon the ſame is built, is CHRIST: and ſo granteth *Bellarmine*, ſaying, No man doubteth, but Chriſt is that Rocke.

Bell. l. 1. de Rom. pont. c. 10.

6. As Hee is the Rocke and Foundation, wee ſay in lyke-manner, that Hee is the onelie Head and King of His Church: and ſo ſayeth *Bellarmine*, Onelie Chriſt is the head of all the Churches, and all others vnder Him are not heads nor Princes thereof.

Bell. l. 2. de Rom. pont. c. 31.

7. As Hee is onelie King, ſo is Hee the high Prieſt thereof, whoſe righteouſneſſe and ſufferinges, in our juſtification, is made ours; ſo that wee may offer vp the ſame vnto the Father as ours, for the remiſſion of our ſinnes: and ſo ſayeth *Bellarmine*, That Chriſt is called our righteouſneſſe, becauſe Hee hath ſatisfied the Father for vs, and ſo giſteth vnto vs that ſatisfaction, (ſayeth hee) and communicateth it to vs, when Hee

Bell. l. 2. de juſtif. c. 10.

Hee juſtifieth vs, that it may bee called our ſatisfaction and righteouſneſſe: and this way it is not abſurde for anie man to ſay, that Chriſts righteouſneſſe and merites are imputed to vs, (ſayeth hee) ſeeing they are ſo given and applyed to vs, as if wee our ſelues had made ſatisfaction to GOD.

8. Wee ſay, that good workes are neceſſarie to ſalvation, as *Bellarmine* acknowledgeth, ſaying, *Calvin* and *Luther* doe teach, That good workes are to bee done, and in ſome ſort are neceſſarie, (ſeeing they affirme, that it is not true fayth, which bringeth not foorth good workes: and ſo ſaye the *Romaniſtes*, jumping heerein with vs. *Bell. l. 4. de juſtif. c. 1.* *Epheſ. 2. 10.*

9. Yet, notwithſtanding that wee affirme them to bee neceſſarie, wee ſaye, That to obtayne ſalvation, it is the onelie ſafe way to put our whole confidence in the onelie mercie of GOD, and merites of CHRIST onelie: and ſo ſayeth *Bellarmine*, For the vncertaintie

Bell.l. 5. de Juſtif. c. 7. certaynties of our owne righteouſneſſe, and danger of vaine glorie, (ſayeth hee) it is ſafeſt to repoſe our whole confidence, in the *one.* *he* mercie and free favour of GOD.

10. Lyke-wyſe, for religious worſhip, wee ſay, that the holie Trinitie is to bee ſo worſhipped, and to GOD onelie wee ſhould pray, as the authour and giver of all good thinges: and ſo ſayeth *Bellarmine*. That this moſt divyne excellencie is to bee worſhipped; and it is moſt evident, that GOD is to bee prayed vnto, (ſayeth hee) yea, GOD *onelie*, as the authour of all good giftes.

Bell.l. 1. de ſanct. c. 20.

11. Wee ſay, that after this lyfe there is Heaven prepared for the godlie who die in the LORD, and Hell for the wicked who die not in the LORD: and ſo ſayeth BELLARMINE, Calling the South, whereinto the tree is ſayde to fall in ECCLESIASTES, Heaven; and by the North, that Hell is vnderſtood.

Bell.l. 2. de Purg. c. 12. §. reſp ad literam

12. Laſt

12. Laſt of all, in a word; wee believe the holie Trinitie, and whole Articles of the Creede, which contayne the whole ſumme of the Chriſtian fayth; ſo that heereby the Antiquitie of our doctrine and Religion, and in all the fore-named poſitiue poynts thereof may bee clearlie ſeene, beſide which what-ſo-ever doctrines of fayth, ſince haue beene vented and invented in Poperie, as the latter ſuperſemination of Tares, is branded with that Apoſtolicall Anathema, and is to bee rejected.

Therefore, for our part, wee ſay with *Vincentius Lyrinenſis*, Let that veſſell of election (to wit, PAVLL) crye, and that teacher of the Nations, and that trumpet of the Apoſtles, that preacher of the World, and who had knowledge of the verie Heavens: Let him (I ſay) crye, and crye over and over agayne, and vnto all men, and euer, and everie where let him by his letters proclayme,

clayme, *If anie man ſhall teach anie doctrine of fayth which is new, let him bee accurſed.*

AN ANSWERE,

Then, 1. to that vſuall and cuſtomable Queſtion,

Whereby the *Romaniſtes* aske vs, where was our Religion before *Luther*?

HAving therefore, inſtanced the poſitiue poynts of our doctrine, which are the verie found

foundamentall poyntes of Chriſtian Religion, holde ever, and mayntayned as truethes, in the verie boſome of the *Romane* Church even vnto this day, as is cleare by their former conſeſſions, wee ſee how eaſie it is to anſwere to their vulgar queſtion, whereby they aske, where was our Religion before *Luther*?

Indeede as that woman deſcrybed in the REVELATION, *Thorow the furie and cruelitie of that red Dragon, was driven for a time into the Wilderneſſe*, (which the *Rhemiſtes* themſelues expone to bee the true Churches lurking for a ſeaſon in time of perſecution) ſo this hath beene the condition of the profeſſoures of the trueth, ſundrie tymes to bee brought to a verie few number, and by perſecution made lyke-wyſe to lurke in the tyme of erroures prevayling: which wee may ſee clearlie in that tyme whereof S. IEROME ſpeaketh, when the whole world groaned,

Hier. dialog. adv.

groaned, and wondred, that it was turned *Arrian*: and of which tyme *Athanaſius* thus complaineth, What Church now doeth freelie worſhip, (ſayeth hee) ſeeing it bee holie and true, it lyeth vnder manie dangers: and if there bee in anie place, faythfull ſeruantes of CHRIST, (as there bee) yet they are hid, lyke that great Prophet ELIAS? So that the profeſſion of the Orthodoxe fayth, (ſayeth *Stapleton*) was then but with a few, and thoſe lyke-wyſe liuing in exyle.

Luciferianos. Athanaſius ad ſolitariã vitam agẽtes Stapleton l. 2. princip. doctrinæ cap. 18.

As alſo, the verie *Romaniſtes* themſelues giue vs to vnderſtand, that the ſame ſhall bee the eſtate of the true Church, in the time of their pretended Antichriſt, to wit, that then the true worſhip, (ſayeth their Ieſuit *Pererius*) ſhall bee onelie in private, and the whole Congregation of of the godlie ſhall bee hid, (ſayth *Ioachim Abbas*.) For ſo ſhall the Elect bee wyſe vnto themſelues, that they ſhall not preſume to pra-

Pererius in Dan. l. 15. in verba veniet tẽpus. Abbas in Reuel. p. 2.

ctiſe

ctise openlie, because that darkenesse shall prevayle: and as the *Rhemistes* affirme, The externall state of the *Romane* Church, and publicke intercourse of the faythfull with it, is lyke to ceasse: and the communion of Christians with the same shall bee onelie in heart, (say they) and their worship in private. *Rhem annot in 2. Thess. 2. 3.*

Therefore, what was the estate of true Religion, and the professoures thereof, in the time of Arrianisme prevayling, or to bee in the tyme of their pretended Antichrists prevayling, it were not absurde for vs to say, that the same was the estate of true Religion, and professoures thereof, in the tyme of the prevayling of Poperie, which wee count Antichristianisme.

But yet to come nearer them, in answering to this question, wee say, that as it is easie to answere, if it were asked in lyke-manner, Where were GOD'S people before they came out of BABELL? *Revel 18. 4.*

by

by replying thus, that they were even in BABELL it ſelfe: even ſo our Religion, which conſiſteth in the mayne poſitiue poyntes fore-named, and wherein wee agree, the ſame was in the boſome of the *Romane* Church it ſelfe, (as hath beene ſhowne) helde by the Doctoures thereof, and preached and preſerved by them, in the verie tyme of erroures greateſt prevayling, the ſame beeing in their mouthes as the vncorrupted text of the Law, and ſound doctrine of the *Iewiſh* religion, (in manie thinges conforme thereto) was in the mouthes of the *Scribes* and *Phariſees*, who in that reſpect were ſayde to ſit in *Moſes* Chayre; and the people were commanded by our SAVIOVR to heare them. But in ſo farre as thoſe *Phariſees*, (lyke the *Romaniſtes*) joyned their owne traditions to the Law of GOD, teaching them for doctrines, and put falſe Gloſſes vpon the Law it ſelfe, in that reſpect our SAVIOVR declared them

them to be blinde guydes, and wilded all men to beware of the leaven of their falſe doctrine.

Agayne, if they aske In theſe poyntes wheerein wee diſagree and oppoſe them, where was our Religion before *Luther?* wee anſwere, that the ſame was profeſſed, taught, and mayntayned by the *Romane* Church her ſelfe, in her purer integritie, and by the auncient Fathers, both in the *Greeke* and *Latine* Church: and manie of their owne latter Doctoures, who lived manie hundreth yeares long before *Luther*, as

The particular places are noted, and the words ſet down after

1. That the Bookes of APOCRYPHA, are not Canonicke Scripture, not onelie doeth *Athanaſius*, *Hilarie*, *Ruffinus*, and *Damaſcen* declare, bnt alſo S. *Irome*, and with him *Lyra*, telleth vs, That the whole Church In thoſe tymes helde ſo, long before *Luther*.

2. That all doctrines of fayth and manners, neceſſarie to ſalvation,

the particular poynts of doctrine handledorderlie, as they lye in the first part of this Treatise, and in the witnesſing of Antiquitie, ſubjoyned in everie poynt to the

tion, are contayned in Scripture without vnwritten traditions, *Athanaſius*, and *Auguſtine*, with diverſe others haue taught, long before *Luther*.

3. That the Scripture is plaine in all thinges neceſſarie to ſalvation, and therefore ſhould bee read by the people, and nowayes with-holden from them, *Auguſtine*, *Chryſoſtome*, *Theodoret*, with ſundrie others mayntayned this, long before *Luther*,

4. That the true Church, or number of Orthodox profeſſours, hath beene redacted ſometyme to a verie few, who haue beene made to lurke for a tyme, becauſe of cruell perſecution. S. *Ierome*, *Ambroſe*, and *Athanaſius*, haue demonſtrate, long before *Luther*.

5. That the Biſhop of *Rome* may erre, and hath erred, the ſixt generall Councell helde at *Conſtantinople*, of 289. Biſhops, and the ſeaventh generall Councell aſſembled at *Nice*, declared this in the perſon of *Honorius*, with ſundrie

ſundrie latter *Remane* Doctoures, long before *Luther*. *authority of Scripture, whether I referre the Reader.*

6. That the Biſhop of *Rome* had no ſupremacie over the whole Church, as *Vniverſall Biſhop* thereof, nor yet anie other, S. *Cyprian*, and their owne Pope *Gregorie* the firſt, hath at length mayntayned, long before *Luther*.

7. That publicke Prayers, or anie other divyne Service in the Church, ſhould not bee ſayde in a tongue vnknowne to the people, (beſide S. PAVLL) *Ambroſe*, *Chryſoſtome*, *Sedulius*, and *Haymo*, taught clearlie, long before *Luther*.

8. That GOD *onelie* is to bee prayed vnto, and neyther Sainct nor Angell, *Ignatius*, *Martyr*, *Origen*, and others delyvered, long before *Luther*.

9. That no Images are to bee anie wayes worſhipped, the Councell of *Eliberis*, *Auguſtine*, and Pope *Gregorie* himſelfe, with dyverſe others declared, long before *Luther*.

10. That no Reliques of Sainctes

or Martyres, are to bee adored, S. *Cyrill* and *Ierome* did teach, long before *Luther*.

11. Agaynſt free-will, or the indifferencie thereof in the eſtate of corruption, eyther to good or evill, the Councell of *Orange* oppoſed it ſelfe, with *Auguſtine*, *Proſper*, and *Bernard*, and dyverſe others, long before *Luther*.

12. That wee are not juſtified before GOD by our owne works, or inherent righteouſneſſe, *Ambroſe*, *Bernard*, and manie moe mayntayned, long before *Luther*.

13. That none is able in this lyfe to keepe GOD'S Lawe perfectlie, let bee to ſupererogate, *Lactantius*, *Firmianus*, *Ierome*, and ſundrie others haue teſtified, long before *Luther*.

14. That no man is able by his owne workes, to merite eternall lyfe, S. *Baſill*, *Auguſtine*, *Bernard*, and manie moe haue clearlie demonſtrate, long before *Luther*.

15. That there is no *Purgatorie*, or place

or place, where the ſoules of the godlie goe vnto after this lyfe, but onelie Heaven, *Cyrill*, *Gregorie*, *Nazianzen*, and dyverſe others haue taught vs, long before *Luther*.

16. Agaynſt the abſolute neceſſitie of the Baptiſme of Infants, *Auguſtine*, *Bernard*, and others haue inſtructed vs, long before *Luther*.

17. That there is no Transſubſtantiation in the Sacrament of the LORD'S Supper, *Ireneus*, *Theodoret*, Pope *Gelaſius*, *Bertram*, and ſundrie others haue clearlie declared, long before *Luther*.

18. That the Cup ſhould not bee with-holden from the people, *Ignatius*, *Iuſtine Martyr*, and *Chryſoſtome* taught, and as the Councell of *Conſtance* granteth, the primitiue Church practiſed; yea, as *Caſſander* ſhoweth vs, the whole *Romane* Church mayntayned and practiſed, for the ſpace of a thouſand yeares, long before *Luther*.

19. That in the Maſſe, there is no proper propitiatorie ſacrifice for the quicke and the dead, *Chryſoſtome*, *Euſebius*, *Ambroſe*, with manie others, even of their owne latter Doctoures, as *Lombard*, and *Aquinas*, haue taught vs, long before *Luther*.

And if they inquyre farder, of anie people, before *Luther*, who profeſſed as wee doe, and oppoſed theſe doctrines of Poperie, which wee this day oppoſe? wee name to them the *Waldenſes*, (as they tearme them) of whom their owne *Raynerus* teſtifieth, That there were in everie countrey of them, and that they lived righteouſlie, and believed all thinges aright concerning GOD, and helde all the Articles contayned in the Creede; onelie that they ſpake agaynſt the Church of *Rome*, to wit, her corruptions: the particulars where-of, their owne *Thuanus* declareth to bee theſe, That they ſpake agaynſt *Purgatorie*, the Sacrifice of the Maſſe,

Raynerus, Lib. contra Waldenſis c. 4.

Thuanus l. 6. Hiſt. de do-

Maſſe, the worſhipping of Saynets, and Soule-Maſſes, &c. And therefore, againſt whom *Innocent* the third, cauſed preach a Cruſado every where for their extirpation, as their owne *Charter Monke*, the Author of *Faſciculus Temporum*, doeth teſtifie.

Strin. Waldenſ. in Faſcic. Temp. in vita Innoc. 3.

And tho they would ſay, that yet theſe doctrines of ours, wherein wee oppoſe them, and they diſſent from vs, were not generallie receaved, nor had a perpetuall ſucceſſion of Paſtours profeſſing the ſame ever expreſſie, and from the beginning, wee may juſtlie anſwere, that this was becauſe theſe doctrines of Poperie, which they now mayntayne, lyke the Tares, did not peepe out at firſt after their ſowing, nor were they receaved in the Weſterne Church generallie to bee believed, till of latter tymes, (as hath beene alreadie proven, in the detection of the Noveltie of the whole poyntes of Poperie) more than

the *phariſees* leaven and traditions, which our SAVIOVR oppoſed, were in the *Iewes* Synagogue.

As lyke-wyſe themſelues clearlie confeſſe, That the preſent *Romane* Church, hath at this day receaved ſome doctrines of fayth, which ſhee helde not of olde, (as *Stapleton*, and others with him declare) and for which, not-withſtanding they can not aſſigne, a perpetuall ſucceſſion of Paſtors, at all tymes profeſſing the ſame.

Stapleton in defenſ. authorit. Eccleſ. l. 1. c. 2. fol. 5.

AN

AN ANSWERE,

To that other common and customable Question of the Romanistes,

Whereby they aske, what became of the soules of all our Predecessoures, who died in the tyme of Poperie, before the Reformation?

WHerevnto it may bee answered, that in *Paganisme* indeede there was nothing could saue, nor no word of grace, but in the most ignorant and corrupt

tyms of Poperie, there was ever so much light and knowledge to be had of the mysterie of redemption, and principles of fayth, lyke good Golde mixed with drosse, and good Seede, tho growing amongst Tares; that who-so-ever of our fore-fathers, did adjoyne themselues to the common ensigne of the Christian name, and had the knowledge of the common Articles of fayth, (in the vnitie whereof all doe agree, and vpon the sole profession whereof, admission hath ever beene by Baptisme into the Church of CHRIST,) and with this meane measure of saving and sound knowledge, whosoever joyned an holie and righteous lyfe, and speciallie died relying onelie for salvation on the merites of CHRIST, (as allmost all did) these (I say) in a safe and holie simplicitie, contenting themselues in those tymes, with the former measure of knowledge, and beeing ignorant of the manie erroures of Poperie, which make vp the.

vp the myſterie of iniquitie, died (wee hope charitablie) vnder the mercie of GOD, and are ſaved eternallie.

Neyther was it to bee accounted a ſmall happineſſe to them, that that by that invincible ignorance wherein they were detayned, wanting the meanes of farder knowledge, and which was then counted the mother of devotion, they were fred from the guiltineſſe of theſe erroures, which otherwayes might haue proven ſo prejudiciall to their ſoules, ſo that their ſober ſimplicitie, contenting themſelues with the common principles of Chriſtian Religion, and not ſuffered to dyue into the bottome of ſuch myſteries, (as are indeede the deepneſſe of Satan) was to them a happie ſort of ignorance, lyke *Adams*, not knowing of evill in his eſtate of Innocencie, which thereafter hee too well knew.

But as for them who now liue in the time of the light of the Goſ-

pell, when theſe foggie miſtes are diſpelled, which aroſe before out of the bottomleſſe pit, and obſcured both Sunne and Ayre; that is, (as ſayeth their *Valentia*) when ſome doctrines of fayth were buried in darkneſſe & overwhelmed as it were there-with, by errour, malice, or negligence of men: ſuch men (I ſay) who in ſo cleare Sunne-ſhyne, will yet remayne in willfull errour and ignorance, refuſing to heare GOD'S Word, the ordinarie meane of knowledge and converſion, vpon all ſuch is our Saviours ſpeach ſpoken of the *Iewes*, verified, *If I had not come and ſpoken vnto them, they ſhould not haue had ſinne*: and therefore, as it is ſayde, This ſhall bee their juſt condemnation, that light is come vnto the world, but they haue loved darkneſſe rather than the light. The lyke whereof can neyther bee ſayde of thoſe who then lived in the tyme of prevayling Poperie, nor of ſuch as liue in theſe

Valen tom. 3 diſp. 1 q. 1. p. 6. col. 102.

Iohn 15. 22.

in theſe places now where the crueltie of inquiſition, and Poperie as yet onelie dominiereth, the eſtate of ſuch beeing onelie, the want of the meanes of the knowledge of the trueth; but the errour of the other beeing a perverſe diſpoſition, that they will not hearken to inſtruction, nor imbrace the trueth.

Of both which ſortes, (ſayeth S. *Cyprian*) If anie of our Elders haue not obſerved theſe thinges, cyther through ignorance or ſimplicitie, nor haue helde that which our LORD hath, both by His example and doctrine taught vs, the LORD may pardon (ſayth hee) the ſimplicitie of ſuch men: but wee can not bee pardoned at all, who beeing now admoniſhed, and inſtructed by the LORD, yet reject theſe admonitions and inſtructions of His: the firſt ſort beeing onlie lyke thoſe who followed *Abſolon*, ignorantlie in his rebellion agaynſt DAVID his

Cyprian Epiſt. 63. 13

his father, and therefore as being excuseable, are sayde in holy writ, to haue done this in the simplicitie of their heart; whereas the other are lyke the complotters with him, and treasonable adhearers to him, even to the ende.

FINIS.

Alex^r. Foulis